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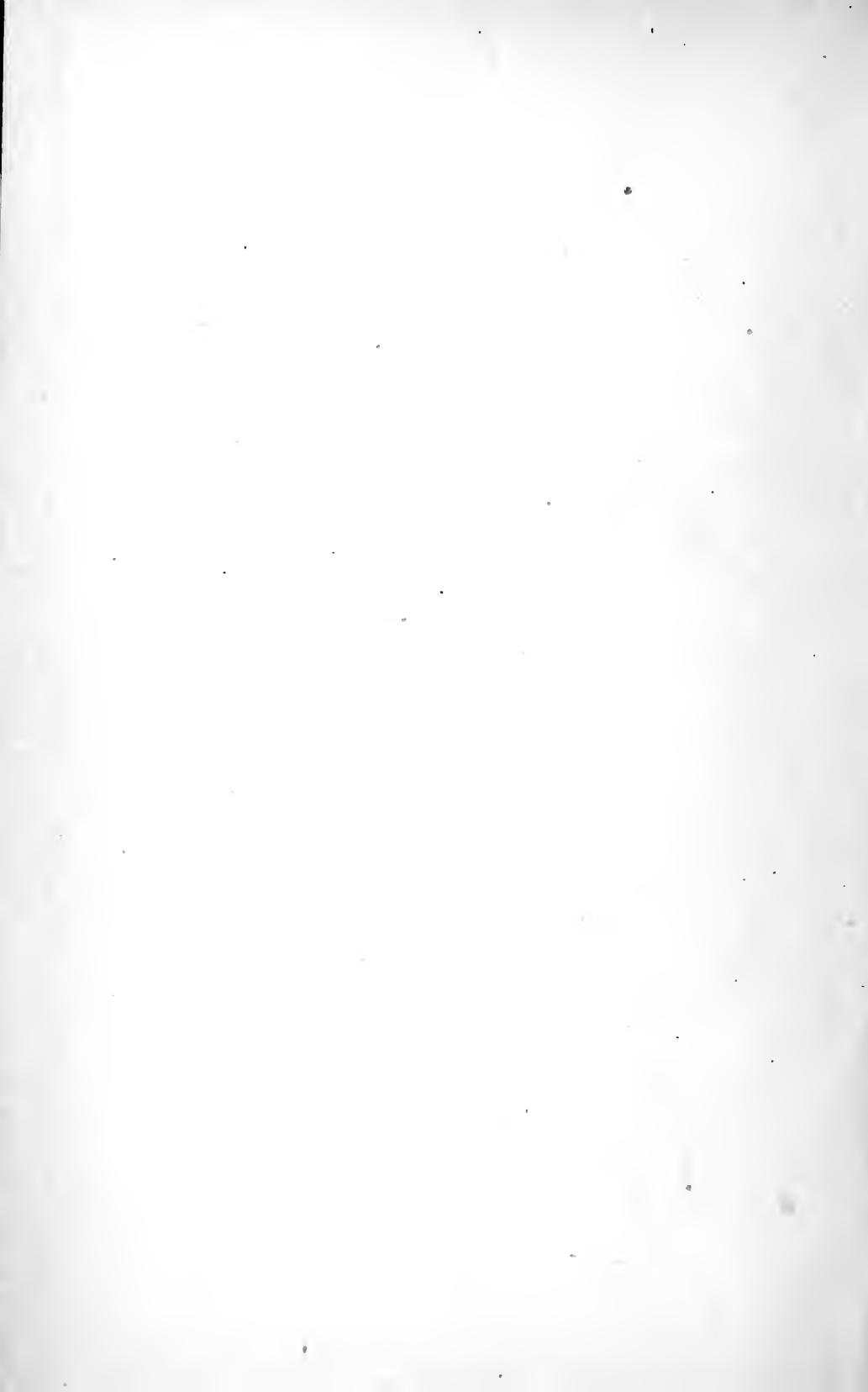
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THE  
GREAT LEGACY:

A PRESENTATION OF THE  
GOSPEL PLAN OF SALVATION,  
UNDER THE SIMILITUDE OF A WILL.

BY  
✓  
S. R. EZZELL.  
11

"For where there is a Testament, there must also of necessity be brought in the death of the Testator. For a Testament is of force after men are dead; since it is of no strength at all while the Testator lives." (Heb. ix: 16-17.)

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## PREFACE.

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**F**OR the last FIFTEEN OR EIGHTEEN years we have made the subject of this book a specialty ; and for the greater part of this period have frequently delivered its chief contents, orally in abridgment, in different portions of Missouri, Arkansas and Texas. Having received many urgent solicitations from numerous brethren of these States to prepare the series for publication, we have consented to do so ; yet not without a deep sense of the solemn responsibility thereby incurred, owing to the momentous importance of the subject.

In its oral delivery, it has generally proved effective under God in the conversion of sinners, the edification of Christians, the instruction of young preachers, and the refutation of error, over which it has signally triumphed in every one of the many instances in which it has been subjected to the ordeal of direct attack. In view of its success hitherto, although

delivered in a manner so free from display of learning or eloquence, that the fastidious world has never eulogized it for its elegance of style or manner—while many have trembled and said, “Go thy way for this time”—we have been induced, in writing it, to preserve, as nearly as possible, the same plain, unassuming manner: relying upon the power of truth, as ever, for success. Our ambition has been to demonstrate and simplify the Gospel Plan of Salvation with such clearness as to leave all accountable persons with no excuse for not understanding and obeying it.

To the best of our humble ability, we have endeavored to make the GREAT LEGACY just the book that every lover of the truth, who feels a becoming desire for its success, will be delighted to read and hand to his neighbor: just the book to send to destitute places by the *dozen*—yea, even by the *hundred*—that the truth may be disseminated among those who are perishing for want of the bread of life in remote localities where, for want of means, efficient evangelists cannot go and be sustained.

In the main, we have arranged our prime proposi-

tions and arguments in such a manner as to enable us to proceed on a principle of *successive induction*.

We have carefully avoided uncalled-for harshness and undue severity. For the sake of brevity, variety and freshness, we have, in many instances, refrained from using hackneyed arguments, although they were as good and as conclusive as the ones we have used; hoping thereby, from different stand-points (yet arriving at the same conclusions), to convince many whom the most profound arguments have failed to reach. For the sake of those who are honestly inquiring after truth, we have endeavored, by plain, common-sense arguments, explanations and fitting illustrations, to adapt the *whole subject* to the *masses*; that all may be able to behold the Gospel Plan of Salvation in its adaptness to every class or character of persons: as unbelievers, believers, penitent believers and Christians respectively, in its original beauty, harmony and simplicity, as presented in the dazzling light of Heaven's truth, which is MIGHTY and WILL PREVAIL.

And now, may the blessing of God rest upon all who may read this volume with unprejudiced minds; and

may it prove instrumental in inducing all to a complete surrender and consecration of themselves to God ; that His cause may be honored, His name glorified, and souls saved through the merits of our Lord Jesus Christ, and the object for which we have written, be accomplished, is the sincere prayer of

S. R. EZZELL.

*Big Valley, Lampasas Co., Texas, May, 1878.*



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# THE GREAT LEGACY.

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## CHAPTER I.

### DIVERSITY OF THE CONDITIONS OF THE WILL.

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### BASIS.

“FOR where there is a testament, there must also of necessity be brought in the death of the testator. For a testament is of force after men are dead; since it is of no strength at all while the testator lives.” (Heb. ix : 16-17.)

[*American Bible Union Version.*]

BY the word “*Testament*” in this passage, and many others, is meant the Christian Institution—the Gospel plan of Salvation, as revealed through Jesus Christ.

By the word “*Testator*,” the inspired apostle doubtless has reference to our Lord and Saviour Jesus Christ.

In the main, the words Covenant, Testament, Will, Law, are used in the Scriptures interchangeably; but the terms Law and Gospel, Works and Faith, Letter and Spirit, express antithesis. The major part of these important words and terms, as well as others of similar import, are variously qualified, compared and contrasted by such adjectives as *first, second, old, new, better, perfect dead, living*, etc.: from which we conclude that

there has been a CHANGE of the Institution of God—that the “fountain” spoken of in Zech. xiii: 1; has been “opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness:”—that the Law, which was our schoolmaster, or pedagogue, to bring us to Christ, has gloriously subserved its purpose, waxed old and vanished away—given place to that which remains and cannot be shaken—that received “kingdom which cannot be moved:”—that the old law has ingloriously died, that its successor—the Gospel—might gloriously live and prove *the power* of God unto salvation—live to bring sinners to the “Lamb of God that taketh away the sin of the world”—the Son of God who came to do the will of God—to “*take away the first, that He might establish the second*”—to open up and consecrate, “through his flesh, a NEW and LIVING WAY:”—who “hath appeared once in the end of the world (Jewish age) to put away sin by the sacrifice of himself;” and “by His own blood, hath entered in once into the holy place, having obtained eternal redemption for us; and is set on the right hand of the throne of the Majesty in the heavens, from henceforth expecting, till his enemies be made his footstool;” where he now reigns Lord of lords and King of kings.

Of the old—the first—covenant, Moses was the mediator; and as such he typified Christ the mediator of the *new*—the second covenant. As the death of the appointed victim must be brought in to ratify and confirm the first Testament, so in antetype, the death of Christ—the appointed victim—must be brought in to ratify and confirm the second Testament, of the Mediator, Victim.

Testator. It is as legitimate, from the general scope of the Scriptures, to view Christ as testator as well as mediator, as it is to view Him as priest as well as victim. In respect to these prominent matters within the purview of the particular feature, Christ, as a great antetype, was prefigured both remotely and directly as altar, victim, priest, mediator, testator, etc.

The existence of a will or testament *in force* presupposes: 1, a qualified testator; 2, a legacy; 3, heirs; 4, conditions; 5, executors; and, 6, the death of the testator.

A will may, or may not, have conditions. This is optionary with the testator.

It is indispensable that a testator be of lawful age, and of a sound mind at the time he makes his final will. A will is to be subscribed, witnessed, published, etc., in such manner as the law prescribes.

None of these necessary considerations are wanting in regard to the *final* Will and Testament of Jesus, the Great Testator. We now proceed to an examination of the sacred writings of the apostles and evangelists, commonly styled, "The New Testament of our Lord and Saviour Jesus Christ;" of which Testament Jesus is the Testator; the Apostles, or those especially called, sent and qualified, are Executors. Jesus, the divine and inexpressibly benign Testator, in His final Will, graciously bequeathes a *Great Legacy* to the human family, upon certain plain, simple *Conditions* to be conformed to by those of capacity, who would be *legal* inheritors.\*

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\*Infants and idiots, not being possessed of capacity, and there-

But, to illustrate, in the main, some of the most prominent features of this important subject, we will suppose a gentleman possessed of the immense amount of five hundred dollars' worth of personal property, and fifty million dollars' worth of real estate. VAST AMOUNT! Hence, how careful should he be, as a testator, in the *selection* and *use* of words in making his will, *especially* in regard to all important points! But more careful, if possible, should the intended legatees be that they conform to every requirement therein contained.

But to proceed. This gentleman has no relatives under the whole canopy of heaven. Near by him, hoveled in abject poverty, are *five* despicable *orphan girls* of humble parentage. In their destitute, miserable and utterly helpless condition, when it seems that "there is no eye to pity, and no arm to save" them from *irretrievable ruin*, this wealthy man beholds their helpless grief; and, being a man of boundless benignity, he views them with tender compassion; and instantly resolves, in the nobleness of his soul and the majesty of his power, to become their gracious benefactor. He kindly takes them under his immediate supervision and care. By his many acts of unmerited kindness, he manifests that he loves them most tenderly—even with the love of a fond and affectionate father. He supplies their necessities—blesses them—while he lives as occasion requires, *with* or *without* conditions, as he sees

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fore not having transgressed God's law, are not guilty of PERSONAL sin, and are subject ONLY to the effect of Adam's transgression—temporal death, etc.—from which they are redeemed by Christ UNCONDITIONALLY.

proper, being the sovereign of his own effects; and clearly manifests to them his desire that they might all be the happy beneficiaries of his vast possessions, as the gracious bequest of a kind benefactor, after his decease: meanwhile he often weeps over their waywardness while toiling and suffering to secure to them such a vast inheritance on his departure. Finally, in view of the uncertainty of life and the certainty of death, he proceeds, after the usual formula, to make his Last Will and Testament. He is in full possession of all the necessary qualifications to do so. He is complete master of the language he uses; and, therefore, fully intends that each and every word therein contained shall be taken at its full value, and in its prime and current meaning.

He is deeply impressed with the fact, which he fully intends, that his last will and testament, now about to be subscribed, witnessed, published and recorded, is to be, and remain in *full force* after his decease, as irrevocably fixed as immutability itself. In his will, this gentleman stipulates very plainly and definitely the conditions upon which the perishable property and real estate, *respectively*, are to be inherited by the five orphans indiscriminately, as follows: Condition 1st. All shall marry. Condition 2d. All shall marry farmers. Condition 3d. All shall be married by a preacher. Condition 4th. All shall continue to live with their husbands. The *personal property* is to be inherited on conditions 1st, 2d and 3d; but the *real estate*, on *all* the conditions. He then further and explicitly states: "She that complies with said conditions shall inherit; but she that complies not shall be disinherited." His

language is as clear and definite as that of our Saviour—the Great Testator (Mar. xvi:16): “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” While this gentleman lives he has a perfect, inalienable right to dispense his blessings on *various conditions*, or without conditions, as he sees proper, he being the sovereign of his own effects. He also has a right to change his will at his own option, for a will is not in force while the testator lives. But after his death his will is in *full force*, and must be executed and conformed to according to the stipulations and conditions therein contained, unless it can be made appear that he lacked some necessary qualification when he made it *final*.

But, possessed of all the necessary qualifications, this gentleman makes his will containing all the above-named stipulations and conditions. He dies: his will, sealed and now in *full force*, is probated and awaits the action of his duly appointed and qualified executors. We hope the reader will bear the above illustration in mind *carefully*, as we shall have *special use* for it in the sequel.

We are now prepared to state and prove our first prime proposition.

PROPOSITION 1ST. *Prior to the death of Christ, the Great Testator, He dispensed His blessings on VARIOUS CONDITIONS, because His Will was NOT in FULL FORCE.* (Heb. ix:16–17.)

“For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise, it is of no strength at all while the testator liveth.” [Common Version.]



The great Legacy which Jesus, the *divine Testator*, bequeathed to lost and ruined man, is infinitely greater than all earthly considerations, yea, it is incomparable with a *thousand worlds* like this. It is—1st, Remission of Sins; 2d, The Gift of the Holy Spirit; 3d, Eternal Life.

Jesus, our blessed Saviour, moved with tender compassion, purchased this great possession—heaven's richest boon—with his own precious blood, for helpless man, and graciously bequeathed it to him upon specific, plain, easy, unchangeable conditions, which we shall find as we proceed clearly stipulated in his *final Will*, now in force, and has been ever since it was first opened by his divinely inspired executors.

These three “exceeding great and precious promises”—Heaven's gracious bequest—cover *all* the spiritual wants of man. Of Remission of Sins, we speak first with direct reference to past or alien sins; sins committed by adults before they become Christians.\*

Remission of sins equals saved from sins, forgiveness of sins, blotting out of sins, pardon of sins, healing, etc.

Of the Gift of the Holy Spirit, we speak first with direct reference to the ordinary indwelling and comforting influence of the Holy Spirit given to all them that obey God.

Of Eternal Life, we speak with reference to that abundant entrance into the “Everlasting Kingdom of our Lord and Saviour Jesus Christ—the future, imperishable Reward of the finally faithful.

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\*Of sins committed by Christians, we shall speak in another place.

Permit me to remark just here, that the Holy Spirit was not given until *after* Jesus was glorified. (John vii: 39.) Please bear this in mind.

But we now proceed to demonstrate, by a few plain cases, that Jesus—the testator—while here on earth in person, prior to his death, *did* dispense his blessings upon *various* conditions, which He had a perfect right to do, He being the sovereign of his own effects, His will not being in force—or rather, He having no stated, perfect or confirmed will at that time, *as subsequently*. (Matt. ix: 1-8.) “And He entered into a ship, and passed over, and came into His own city. And, behold, they brought to Him a man sick of the palsy, lying on a bed; and Jesus, seeing their faith, said unto the sick of the palsy: Son, be of good cheer; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth. But Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins (then said He to the sick of the palsy), Arise, take up thy bed and go unto thine house. And he arose and departed to his house. But when the multitudes saw it, they marveled, and glorified God, which had given such power unto men.”

The *object* which our Saviour had in view in this instance of forgiving sins, is clearly stated by himself: “But that ye may know that the Son of man hath power on earth to forgive sins.” But this is only *one* among the *many* instances in which Jesus takes occasion to manifest his *power*.

Not only did He often manifest His *power*, but equally often did He manifest his *compassion*; by which he demonstrates to a lost and ruined world, that He is both *able* and *willing* "to save to the uttermost all that will come unto God by Him;" by which He would induce poor sinners to rely upon Him as their *only* and *all-sufficient* Saviour. So complete was His success, that the gainsaying "multitudes marveled, and glorified God." But we invite *special* attention to the CONDITION on which Jesus forgave this man's sins, which seems to be sufficient to induce the compassionate Saviour to forgive his sins. That condition was FAITH. "Ah," says one, "that's the doctrine!" "Yea," say the many, "that is Heaven's uniform law of forgiveness!" Justification of the sinner by faith *only* has been the prevailing order from the days of Abraham on down to the days of Christ's personal ministry; and, thank God, the same order has continued to prevail, without a *single exception*, even to the present day: and my prayer is, that it may so continue till time shall be no more: and to this end, God being my helper, will I labor while I've breath. 'Wherefore that we are justified by faith *only*, is a most wholesome doctrine, and very full of comfort.' Assuredly this is a *model case* of forgiveness of sins."

Of all who contend thus, I would kindly ask, "How readest thou? What saith the Scriptures?" Come, let us read and "reason together." This is a *model case* of forgiveness of sins! Strange indeed that even *one* poor sinner should go away from the presence of Him, who has shown himself perfectly able and willing to forgive, mourn-

ing and agonizing on account of sins not forgiven : not only *once*, but even a *score* of times, or *more*!

Stranger still, that so many hundreds and thousands of poor, "helpless," sin-sick souls who are, as it were, let down through the tiling and borne on the arms of the faith of their friends into the presence of the compassionate Saviour, prostrate on the couch of "utter helplessness," should there agonize, and in concert with their many friends, all frantic with solicitude and anxiety, earnestly pray the Lord to forgive their sins ; and continue thus to agonize and implore forgiveness from time to time for weeks, months and even *years*, and then go away mourning ; and even, in some instances, resolved to die in their sins ! and, shall I say ? believing on Jesus all the while !

Yea, passing strange is this ! for when we examine the case before us minutely, we find that Jesus forgave the paralytic's sins—not on account of *his* faith, but on account of the manifest faith of his *friends*. "And Jesus, seeing *their* faith, said unto the sick of the palsy, Son, be of good cheer ; thy sins be forgiven thee." (Verse 2.) Granting that this is an instance of the forgiveness of sins by faith *only*, will it serve as a *model* ? None can truly so affirm ; for, so far as we are informed, the faith was upon the part of *others*, and not upon the part of the *one* whose sins were forgiven : at least his faith is not mentioned. But if it be conceded that this is not a model case of forgiveness, but an exception, then we are forced to conclude that there is *one exception*. Hence, if there is *one* exception, there may be *two* ; if

two, there may be *many*. I do not grant that this is an exception. It is *one* instance in support of my proposition No. 1, now before us, viz: Prior to the death of Christ, he dispensed his blessings on various conditions, because his will was not in force. Here I might, with impunity, challenge the world to produce a single exception, or variation as to the conditions of forgiveness of sins, in the Last Will and Testament of Jesus after it was confirmed by His death and opened by his Executors, being in full force. If it be asked why Jesus forgave this man's sins upon the faith of *others*, I answer, It was because He was yet living on earth in person; and hence His will was not in force; and He, therefore, being the sovereign of His own effects, had a perfect, inalienable right to dispense His blessings upon *this*, or any *other* condition or *without any* condition, just as He saw proper.

But be it noted, that in no case on record did He ever violate any established law of God, or any part thereof in the exercise of His sovereignty. Nay, He scrupulously kept the law of God Himself, and required others to conform to it, as we shall find as we proceed. Since Jesus thus recognized the old law, it would have been inconsistent in Him to establish and make binding a new, uniform law, until the first was taken away. (See Heb. x: 9.) But of this at a proper time. Suffice it to say of this instance, in conclusion, that so far from the paralytic's case being either a model or an exception to any established law of forgiveness, there is nothing like it in the old law nor in the new.

As our second witness in the proof of the propo-

sition before us, we refer the reader to Luke vii: 36-49.

We are sorry that the intended limits of this essay will not admit of our inserting this entire passage. Suffice it to say, that the person whose sins Jesus forgave in this instance was a woman. Her sins were "many." The Saviour and others are aware of this; and she evinced that she, also, is very conscious of this fact. Doubtless she beholds the loving Saviour as having power on earth to forgive sins; and by His being reputed "a friend of publicans and sinners," and seeing him eating with sinners, she is emboldened to venture to come behind this "friend of sinners," and manifest that she loves Him much, by "washing his feet with tears and wiping them with the hairs of her head," and kissing them and anointing Him with precious ointment, doubtless hoping thereby to propitiate the loving Jesus, and, if possible, to induce him to forgive her sins. Upon thus manifesting that she loved him much, Jesus said to Simon—the Pharisee: "Her sins, which are many, are forgiven; for she loved much. \* \* \* And He said unto her, Thy sins are forgiven. And they that sat at meat with Him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace." By thus manifesting her love of Jesus, this woman showed her faith in him, upon which he forgave her sins. Thus the woman, in view of the compassion and power of Jesus, and her sinful condition, acted intuitively, and was blessed accordingly.

In the free exercise of His sovereignty, untram-

meled by any uniform law—in view of surrounding circumstances, Jesus forgave her sins, and said, “Thy faith hath saved thee; go in peace.” Here also the condition of which forgiveness of sins is predicated is *faith*; but it was not upon the part of *others*, as in the paralytic’s case, but upon the part of the *individual whose sins are forgiven*. Hence, we see a vast difference, quite sufficient to demonstrate the fact that Jesus, the testator, while here on earth, did dispense his blessings on *various* conditions before his will was confirmed by his death. Having clearly demonstrated the truth of our proposition, by these two witnesses, with reference to the *Remission of Sins*, we pass on to more proof of the same proposition, with reference to that greatest bequest, *Eternal Life*. We could instance many more cases in support of the preceding conclusion, but this would be superfluous. Just as well contend for the case of the man whose eyes Jesus restored to sight by anointing them with spittle and clay, as a model of restoring sight to the blind, as to contend for either of the cases examined as a model of Remission of Sins.

Our third instance, in further proof of the proposition before us, has special reference to the conditions upon which Jesus, prior to his death, proposed to bequeath or bestow Eternal Life. (Luke xviii:18–23.) “And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? None is good, save one, that is God. Thou knowest the commandments: Do not commit adultery; Do not kill; Do not steal; Do not bear false witness; Honor thy

father and thy mother. And he said: All these things have I kept from my youth up. Now, when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me. And when he heard this, he was very sorrowful; for he was very rich." Now, if it be contended that Jesus had an established, uniform law, and that the conditions upon which he dispensed his blessings, bequeathed the legacy, or any part of it, while here on earth, were the same in all cases, and that the same law still obtains, we ask, Why do not all preachers of the present day require every man to sell all he has, and distribute unto the poor, in order to obtain eternal life? In this case, as in all others, our Saviour had a special object in view, which was to *test* this young, rich lawyer, who professed such righteousness from his youth up, and to teach men of succeeding ages the indispensable necessity of loving God and his cause more than the world and all of its allurements; to teach men that they should be willing to make any sacrifice, or stoop to any degree of humility that the law of God might require, in order that they might honor Him, and obtain any blessing thereby promised or vouchsafed. But, alas! it is greatly to be feared that many, very many, who, like this rich miser, professing righteousness even from their youth up, are not sensible of their true condition, but flatter themselves that all is well if they only belong to "some church." Yea, how many are there who have so long indulged in the sin of the age, COVETOUSNESS, and are so wholly



given to idolatry and so intensely engaged in worshiping the god of this world, that the demands of the law of the true and living God have become, to them, entirely impracticable, in regard to making sacrifices or submitting to anything else that the law of God requires, that the fashionable world might chance to sneer at or call indecent! Yea, how many are so blinded by the god of this world that they cannot see, and are lulled into such a stupor that they do not *want* to see anything that condemns their course, or that does not suit their theory! Many such seem never once to think but that they are God's special favorites, and that they can sail along to heaven on flowery beds of ease, while others fought to win the prize and sailed through bloody seas. Many such seem to flatter themselves that all is well so long as they can look back and experience pleasing sensations in the fond indulgence of the hope that they once "got a hope," and occasionally feel some impressions which, for want of something real, they are disposed, and even delighted to accept, as inward joys.

"Mistaken souls that dream of heaven!  
And make their empty boast,  
Of inward joys and sins forgiven,  
While they are slaves to lust."

O! that every professed Christian of to-day would enter immediately upon an earnest, prayerful examination of the Word of God on this important subject; meantime examining himself in the light thereof, and asking himself, What sacrifices have I made, am I making, and am I willing to make, that the law of God requires? and then act scrupulously and honestly as di-

rected thereby, and in the spirit that should characterize every true follower of him who, "although he was rich, yet for our sakes he became poor that we through his poverty might be rich." More anon. But I must return. That this is an isolated case, we are willing to admit; but we are not willing to admit that it is an exception, as is often argued, by those who contend that Jesus required conformity to a uniform law, in order to justify themselves for not conforming to it themselves, nor requiring others to do so in order to inherit eternal life. If Jesus had a uniform law before his death, upon which he predicated the inheritance of eternal life, this is it. Hence, instead of this being ignored as an exception, it should be taken as the *rule*. Therefore, all my opponents *must* take it as the *rule*, or abandon their ground.

When the proper time arrived, Jesus did establish a uniform law, to which, I now only assert, there is not a single *exception*. I hold myself responsible for the proof which I now promise to adduce in due time. Then, clearly, there is an issue. Some contend that while Jesus, the testator, was here on earth in person, he was governed by a uniform law in dispensing his blessings, and that the same law obtains to-day, and ever has obtained from Abel's day, without variation. Others negative this, dating the *beginning* of the uniform law of Christ subsequent to the death of Christ, the testator. We leave it for those who contend for the former position to make it good, and show that the cases adduced thus far are only exceptions to the uniform law. This will never be done. What! a uniform law of an in-

fallible law-giver with so many exceptions! Preposterous.

I take the latter position and bind myself to show at the proper time, that after Christ's uniform law is fully established, there is not a single exception, but that it is the *same in all cases*; and, furthermore, that no case adduced in proof of the proposition before us, or yet to be adduced in proof of it, is in conformity to, nor can be reconciled with, the uniform law in all its parts, when it *is* fully established. I deny that the above cases are exceptions. They are all instances in direct, positive proof of my present proposition: all showing conclusively that prior to the death of Christ he did dispense his blessings on *various* conditions, because His will was not in force. In the last case, as also in the former two, Jesus, the living testator, governed by surrounding circumstances, acted in the free exercise of His own delegated sovereignty.

## CHAPTER II.

DIVERSITY OF THE CONDITIONS OF THE WILL—  
THE THIEF ON THE CROSS.

**W**E now summon that very conspicuous character, commonly designated The Thief on the Cross, to testify in the *popular view* of His case, as our fourth witness in further proof of proposition first.

As a condition, in order to inherit eternal life, the rich, miserly lawyer, who last testified, was required to sell all that he had and distribute unto the poor. All are more than willing to concede that *his* case was not in conformity to any regularly established, uniform law; that this condition is not binding now, and that it will not do for a *model* under the Christian dispensation. All regard it as a high privilege that we can serve God acceptably without complying with this demand ordinarily, as a rigid condition in order to inherit eternal life.

But why is it generally contended that this condition is not binding now? Is it solely on account of pecuniary interest? Or is it because we have learned to "rightly divide the word of truth," and can see that his case was not in conformity to any established, uniform law; that this demand was made by Jesus as a sovereign, and was under the Jewish age? If the former, we should blush for shame! If the latter, we should devoutly

thank God that it is so. But if the latter, why not the same be admitted of the two preceding cases adduced, and *all other cases* that occurred during the Saviour's earthly career? Why, for the same and other good reasons, may not the same be admitted of the case of the thief on the cross? On account of the popular importance of this case, we shall give it its wonted prominence, by making it the subject of an entire discourse. While this poor murderer is writhing in the agonies of the grim monster, Death, from whose strong fetters he seems to have but one faint hope of deliverance, and that is in Jesus, the King of the Jews, who, in like manner, is expiring by his side—while all around are tantalizing the dying Son of God on the ground of His high pretensions, as being the Son of God, a Saviour, the Christ, the chosen of God, the King of the Jews, etc., Jesus, in the midst of such awful surroundings, while enduring “such contradiction of sinners against Himself,” and the excruciating pains of that most ignominious death, prayed most piteously for His enemies, “Father, forgive them, they know not what they do.” By all these surroundings, this poor, dying wretch is inspired with a hope, and is induced and emboldened to turn his dying eyes to Jesus; and in full view of all these considerations, and as the last alternative, He cried, “Lord, remember me when thou comest into Thy kingdom. And Jesus said unto him, Verily, I say unto thee, to-day shalt thou be with me in paradise.” (Luke xxiii: 42-43.)

This is often referred to as a *model case of conversion* under the Christian dispensation! Yea, more—a *model case of salvation in the kingdom*

*of ultimate glory!* Why not as well refer to the case of the paralytic, whose sins were forgiven upon faith manifested by his *friends*, as a *model case of conversion* under the Christian dispensation? Why not as well refer to the ruler, who was required to *sell and distribute all he had* to the poor, as a *model case of salvation in heaven?* Perhaps the reason that the case of the paralytic is not taken as a model, is that it does not suit the popular theory in respect to *faith*. As to popular *practice*, it would suit admirably in some of its features: yet it is often the case, when the practical part is conformed to, and *all* have faith in Jesus—seeker and friends—that it fails to bring the blessing, and the poor sinner goes on his way mourning. If the case of the ruler had been bound over into the New Institution, many, doubtless, would conform to it, as a *model*, just like he did—not. Yes, let us suppose that the Saviour's command to the ruler—"Go, sell all that thou hast and distribute unto the poor"—was bound over into the Christian institution and rigidly made a part and parcel of the Christian law, and that by the express, imperative words of our Saviour and the practice of His inspired apostles. Is it not reasonable to conclude that many of the present day would contend that it is a non-essential, and refuse to obey it: and to justify themselves, say, "The *thief* was saved without it?" Shall I say that many examples answer this question in the affirmative? Yes, how often do we hear it said, "The *thief on the cross* was saved without baptism; therefore, baptism is a non-essential." This is the reason why the thief's is called a *model case*. We shall yet show that baptism

is bound in the Christian institution and rigidly made a part and parcel of the Christian law; and that by the express, imperative words of our Saviour and the practice of His inspired apostles. Hence, almost all denominations practice, in some way, what they call "*Baptism*," and refer to the Saviour's command and the apostle's practice as authority for so doing; thereby acknowledging that it is binding under the Christian dispensation—that it is a part of the Christian law; yet they tell us that it is *non-essential*!! But, further, in reference to the thief's case as a *model*. When any one desires a patent on any kind of machinery, he makes a model of it on a small scale. This model must represent, in *fac simile*, the machinery in *every particular*. Will any one acknowledge that he is a thief? If so, will he be crucified—will he have Jesus crucified with him? Therefore, the *very best* that can possibly be made of this case as a model, *if a model* at all, is to make it a *model for the conversion and salvation of THIEVES!* But if any should be a *proper subject*, and in every particular should conform to the model and obtain the same answer that *this* thief did, would the evidence be perfectly satisfactory—would it establish what is contended for by those who take the thief's as a model case of conversion and salvation?

They contend, that by His request, the thief manifested genuine penitence, and that the Saviour's promise, "Verily, I say unto thee, To-day shalt thou be with me in paradise," gives full assurance that so soon as the breath left the body the spirit of the thief was wafted into the peaceful presence of God, and entered upon the

full enjoyment of Heaven with all that Heaven means. Let us now examine the evidence, fairly and candidly, and see whether this is true or false. If we find it true, let us receive it; if false, let us reject it. There is, at least, some room to doubt the genuineness of the thief's repentance. True, genuine repentance under the Christian dispensation depends somewhat upon the views of the individual, and is a *deep heart* work, influencing the conduct. In this we may yet show that the thief was wanting. We may yet show that he was wanting equally as much as to his faith. We now invite special attention to the Saviour's answer: "Verily, I say unto thee, To-day shalt thou be with me in paradise." Some, in order to support a peculiar theory, put the comma after the word "To-day," instead of after the word "thee," and by thus changing the punctuation, would represent Jesus as using the word "To-day" to limit the *time when* He *replied to the thief's request*, instead of to limit the *time when* He and the thief *should be in paradise*. This is such an awkward dodge, that it obviously stands refuted on its mere statement. "To-day shalt thou be with me in paradise." A clear understanding of this short sentence is of great importance in the investigation of the subject before us. We shall now propound a pertinent question, and then pause long enough to give a brief analysis of this important sentence, and then proceed to answer the question propounded. *Question*—Where did Christ go *that day*? Now for the analysis of the sentence. The whole sentence is the object of the transitive verb, "say." "Thou" refers to "thief," and is the subject of the sentence,



and is modified by the adjunct "with me." "Me" refers to "Jesus." The preposition "with" connects and shows the relation between "thou" and "me"—the thief and Jesus. "Shalt be." the predicate, is modified by the adjunct "in paradise," and by the adverb "to-day." Hence, Jesus and the thief, both, went into paradise the day on which they were crucified. But this is held up as a model case of conversion and of salvation; and it is contended that the thief went to Heaven that day, where God the Father dwells. But we promised to answer the question—Where did Christ go that day? We have already seen that wherever Christ went that day, the thief went. We shall now proceed to follow Christ; for in so doing, we shall follow the thief. Reader, let us follow Jesus, fearing no evil, though He lead us, in this investigation, down into the dark and gloomy regions of Hades. So long as we are aided by the light of revelation, all will be pleasant, all will be well, and correct will be our conclusions. Then let us go to Matt. xvi: 13-18, and begin: "When Jesus came into the coasts of Cesarea Philippi, He asked His disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremiah, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven. And I say also unto thee, That thou art Peter, and upon this rock

I will build my Church; and the gates of hell shall not prevail against it." After first interrogating His disciples in regard to whom others took him to be, our Saviour puts the question to them, seemingly anticipating the answer given by Peter—"Thou art the Christ, the Son of the living God." He pronounces a blessing upon Peter, and tells him that God revealed this grandest and most sublime of all truths to Him, fully comprehending this great, central truth of revelation; and in contemplation of His own majesty, Jesus declares, in reference to it—"Upon this rock I will build my Church, and the gates of hell (*hades*) shall not prevail against it." Doubtless Jesus, in making this declaration, contemplates his *power*, as the Son of the living God, even over death and hell.

Yes, Jesus, the Son of the living God, became the mighty conqueror of death and hell through His death and resurrection, by which He was "declared to be the Son of God with power." (Rom. i: 4.) But we here invite special attention to the pronoun "*it*." "Upon this rock I will build my Church, and the gates of hell shall not prevail against it." There seems to be a variety of opinion as to what is the antecedent of "*it*." Some say *it* refers to "*rock*," and the word "*rock*" being metaphorically used for the truth confessed, therefore, the Saviour intended to teach that the "*gates of hell*" should not prevail against the *truth*—"Thou art the Christ, the Son of the living God." Hence, they say that this truth is still extant, and that the gates of hell have never been able to triumph over it—it yet remains. While many good and great men

contend, with a considerable degree of feasibility, that "*it*" refers to "*rock*," we beg leave to modestly differ from them. Others of merited renown, as theologians and scholars, contend, with much assurance and great tenacity, that the word "*Church*" is the antecedent of "*it*," and that our Saviour spoke of the *perpetuity* of His Church. They contend that the phrase, "gates of hell," refers to the wickedness of this world, or the power and policy of the devil and his instruments. Hence, the theory of apostolic succession is based on this passage. It is further contended that validity depends on apostolic succession, and that, therefore, if there ever was a time since the apostles that the Church of Christ was extinct, the Saviour's words have failed, and all our hopes are vain. If this were the case, well might we all contend most earnestly and vehemently for apostolic succession. As for me, I am happy to say, I do not feel uneasy in the least as to this. I do not believe the Saviour was thinking about apostolic succession, nor validity depending on the perpetuity of His Church on earth, when he used this language. Should we undertake to jingle the chain of succession, link by link, back to the apostles, I apprehend that we should find some links made of rawhide, or even worse material, and that, perhaps, badly tied. I am fully persuaded that, had the Church of Christ been extinct ever since that good old apostle John breathed his last, and had the Bible been in a state of oblivion until this time (January the 1st, A. D. 1878), if I should, this day, find the Bible and preach the Gospel of Christ in its original purity, that it would be "the power of

God unto salvation" now just as it was in the days of the apostles. I also believe that if men and women should believe and obey the Gospel just as they did anciently, that they would be saved now as they were then. I also conclude that if I should establish the Church of these saved persons, it would be the true Church of Christ to-day just as though we could trace its succession step by step back to the apostles. Kind reader, our object in this investigation is not victory, but *truth*. We have said thus much, not for the sake of controversy, but in order to prepare the way for our conclusion in regard to this much controverted passage of Scripture. My honest conclusion I shall now proceed to give. It may seem somewhat strange to some of my readers, and, for aught I know, to most of them. But I glory in that freedom which it is the high privilege of all to enjoy whom the truth has made free, and who are not bound to maintain any peculiar set of man-made tenets. But if we should happen to differ, in some respects, from all others, in giving our conclusion in reference to the passage before us, we shall do so with becoming modesty and due deference, standing alone responsible, and only asking that our conclusion be taken at what it is worth. But before we proceed to give our conclusion, we would remind the reader that we are preparing the way to follow Christ, that we may ascertain where He and the thief went the day on which they were crucified. I take the position that "*it*" refers to "*Church*" as its antecedent; but I can see no propriety in referring the phrase, "*gates of hell*," to the wickedness of this world. If I

bid my little daughter, three years of age, to run and open the gate, she instantly hies away to the front of the yard and begins to reach for the latch of the *gate*. All know that a gate is a bar to a passway. Many have gates to their yards, lots, farms, etc. We read in the Scriptures of the "gates of death" (Psa. ix: 13); "the gates of the grave" (Isa. xxxviii: 10); "the gates of hell" (Matt. xvi: 18). These often signify about the same place or thing in the common version. The Hebrews looked upon death, or the grave, as a place where people came from all parts of the world there to enter upon another life. In the passage under consideration, the word translated "*hell*" is from the Greek word, *hades*, and does not refer to the place of future punishment, but, according to the Bible Union version, it signifies, "the under world." According to the Living Oracles, it signifies, "the unseen world." If my memory is correct, the learned Moses E. Lard says it signifies, "the unseen abode of the spirits of the dead."

Prior to the resurrection of Christ, this unseen, under world was fraught with inexpressible *gloom*. Its gates had prevailed against its pale captives. Seemingly, while Job is contemplating this gloomy destiny of man, he pensively asks the question, "If a man die, shall he live again?" Jesus, the Christ, the Son of the living God, solves this momentous question. Jesus came to "deliver them who, through fear of death, were all their lifetime subject to bondage." (Heb. ii: 15.) Jesus was to be "the first that should rise from the dead"—"the first fruits of them that slept." As a "lamb slain from the founda-

tion of the world," Jesus dies to redeem. He meets the grim monster aggressively on his own territory, engages in the fearful conflict with the king of terrors and the terror of kings for three long hours, when He dies, as conquered, like a man, but to conquer He dies like a God. His mighty antagonist drags Him down as a trophy into the dark and gloomy regions of hell, his own dominion, over which he has hitherto quietly reigned supreme monarch. During three days and three nights he holds Him firmly bound as his own lawful subject. During this time the wicked of earth are exulting over Him as an impostor, and His disappointed disciples are going about with hearts filled with sadness. Yes, Jesus, like a lamb, died to redeem, but, like the strong lion of the tribe of Judah, Jesus alone could conquer death and prevail over the hitherto barred "gates of hell." Hence, on the third and appointed morning, He burst the gloomy bars of death, and arose in the triumphs of victory over death and hades, and brought "life and immortality to light through the gospel." Life and immortality had never been demonstrated before.

Ever since Jesus rose from the dead and lighted up the dark vault of the under world, and clearly solved the thrilling question, "If a man die, shall he live again?" to the understanding of men, they can, in the full assurance that Jesus is "the resurrection and the life," though the believer in Him die, yet shall he live, engage in acclamations of victory through Jesus: "O death, where is thy sting—O grave, where is thy victory? \* \* \* But, thanks be to God who giveth us the victory through our Lord Jesus Christ." (1 Cor. xv:

55-57.) After the grand and sublime truth is confessed, it stands forth as the embodiment of the divinity of Jesus, the verity of which is demonstrated by the above considerations. Immediately He pronounces a blessing upon Peter, tells him the source whence he received it, and, in view of its adaptedness, says: "Upon this rock I will build my Church." Then, FOR THE CONSOLATION of His Church, he said: "And the gates of hell shall not prevail against it." This He said in contemplation of his majesty and power, and in view of his future descent into the gloomy regions of the under world and his resurrection, and the consequent demonstration of life and immortality. As much as to say to His Church, that should be built upon the rock, "Although you die and go to the unseen abode of the spirits of the dead, I am going there myself—I am going to show your feet the way out of this hitherto much-feared and gloomy abode. You need not be like your ancestors, who, "through fear of death, were all their lifetime subject to bondage." From all the foregoing considerations, we are inevitably driven to the conclusion that Jesus went to hell (hades) the day on which he was crucified: and, therefore, the thief went there with Him, *that day*, and not to Heaven, where God the Father dwells. But, as further proof conclusive that Jesus went to hell, Peter quotes David as speaking of the resurrection of Christ, and says: "He, seeing this before, spake of the resurrection of Christ; that His soul was not left in hell (hades), neither His flesh did see corruption." (Acts ii: 31.) How could David say that Christ's soul was not

*left in hell, if he did not go there?* This language of Peter is a paraphrase of his quotation just made from David (Psa. xvi: 10), and seems to refer to the duality of Christ. Therefore, while the body of Christ was in Joseph's new tomb, His soul was in "hell"—"the unseen abode of the spirits of the dead"—the receptacle of disembodied spirits between death and the resurrection. Therefore, paradise, the place, or state, in which Jesus said the thief should be with Him *that day*, must be included in that unseen abode—in *hell*. If so, it cannot be the Heaven of heavens—the highest heaven, where God the Father dwells. Hades, in that age, was understood to be divided into two parts—first, paradise, the abode of the blest; secondly, *tartarus*, the abode of the wicked. Hence, *hades* is improperly translated "hell" in the common version. *Paradise*, since applied to the Garden of Eden, has been variously understood. It seems to have been transferred by an easy metaphor to represent something *real*. It has varied in its signification in different ages. At times it has passed into a mere mythical signification; then again it would loom up to the representation of elysian fields, pleasure gardens, beautiful groves, etc. According to Josephus, the Jews regarded it as Abraham's bosom. In New Testament times, it signified, metaphorically, a place in the midst of which grows the tree of life, of which those who overcome shall be permitted to eat. (Rev. ii: 7.) From II Cor. xii: 2-4, we learn that paradise equals the third heaven. Here, Paul says: "I knew a man in Christ, about fourteen years ago (whether in the



body, I cannot tell : or whether out of the body, I cannot tell—God knoweth), such a one caught up to the third heaven. And I knew such a man (whether in the body or out of the body, I cannot tell: God knoweth), how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for man to utter.” The true idea is better expressed by *caught away*, than by *caught up*. Altitude does not necessarily attach to paradise, as to its relative *position*, but its relative importance, it being a *state* rather than a *place*. It is termed the *third heaven*, in reference to its relative importance. Now, all who contend that paradise—the third heaven—is the highest heaven, and that the thief went there that day, must admit that there are two heavens below, or inferior to it. Altitude, as to relative *position*, belongs to the heaven of heavens—the highest heaven, where God the Father dwells: that heaven into which Jesus went finally when He left the earth. (See John xiv: 2-3.) “In my Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also.” (See, also, Acts i: 9-11.) “And when He had spoken these things, while they beheld, He was taken *up*; and a cloud received Him out of their sight. And while they looked steadfastly *toward heaven*, as He *went up*, behold, two men stood by them in white apparel: which also said, Ye men of Galilee, why stand ye gazing *up* into heaven? This same Jesus, which is taken *up* from you

into heaven, shall so come in like manner as ye have seen Him go into heaven."

We could refer to many other passages, but these are sufficient on this point. Noting things, ordinally, in relative position, we say—First, second, third, fourth, etc. We cannot have a second without a first, a third without a first and a second, nor a fourth without a first, second and a third, etc. We are now prepared to demonstrate that Christ did not go to the highest heaven, where God the Father is, the day on which He was crucified: and hence, that the thief did not go there *that day*, as is claimed. Let us turn to Eph. iv: 8-10—"Wherefore, he saith, When He ascended up on high, he led captivity captive, and gave gifts unto men. (Now that He ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.)" The apostle emphasizes on the fact that Christ "*descended first into the lower parts of the earth.*" But the apostle, after thus emphasizing on His *first* descending, says: "He that descended is the same also that ascended UP FAR ABOVE ALL HEAVENS." Did Christ ascend "*up* far above ALL heavens" the day He was crucified and went to paradise? Surely not. That was the day He "*descended first into the lower parts of the earth.*" If He stopped in paradise when he ascended, the apostle should have said, "He ascended up far above BOTH heavens," for, as we have seen, paradise is the *third* heaven, and there must necessarily be *two* below it: for when we go

above *two*, we say, above *both*; but when we go above *three*, we say, above ALL. Hence, it is as clear as that two and two make four: that when Christ did finally ascend up on high to his Father, he did not stop in paradise. No, He did not stop *near* paradise, the *third* heaven: but he ascended up *far above* ALL heavens—paradise and the two below it, and we know not how many yet above it. But, as proof point blank and conclusive that Christ did not go to the highest heaven, where the Father dwells, on the day he was crucified, when one of his disciples was about to touch him, on the morning he arose, *three* days after he was crucified, he “saith unto her, Touch me not, for *I am not yet ascended to my Father.*” (John xx: 17.) Hence, *the thief did not go to Heaven that day, where God the Father dwells.* He went to “the unseen abode of the spirits of the dead”—to paradise.

But, although we should concede that this thief and murderer may finally and ultimately be saved in the everlasting kingdom, we do most emphatically deny that his is a *model case* of conversion or of salvation under the Christian dispensation, for the following specific as well as other valid reasons: 1st. His faith in Christ was spurious, compared with the saving faith of the Christian institution, by which all are required to believe, *with all the heart*, that *Jesus is the Christ, the Son of the living God*, that they may be built on the one foundation. His faith! in this grand foundation truth, was, at most, a mere *peradventure*, as we shall yet prove in due time. Doubtless, his chief view of Jesus was in common with that of the Jews as a

nation and also of His disciples, which was, that He was a *temporal king*. 2d. Seeing that his faith in Christ was thus spurious, surely it will be admitted that his *repentance* also was spurious. In view of the probable near approach of death as the due reward of His deeds, and in the hope of propitiating the King and enlisting him in his behalf, he speaks in his favor, and manifests humbleness in his suffering condition and great concern for himself. But, all this is not that deep heartwork, prompted by godly sorrow and resulting in a turning away from sin, called *repentance*. Hence, this falls far short of a *model case*, in these important respects. As to a formal confession of his faith in Christ and baptism in the name of Father, Son and Holy Spirit, it is contended that he was wanting. Yet, it is also contended that he was "soundly converted" and saved in the kingdom of ultimate glory *that day*, and that this should be taken as a *model case now*! Supposing that this thief *was* thus converted and saved, yet his case will not do for a model—a case of general application under the Christian dispensation—for the reason that it occurred under the *Jewish* dispensation, while the testator was yet living and dispensing his blessings on *various conditions*, his will not being in force. Even granting all this, it only appears that it was an act of absolute sovereignty on the part of Jesus. But, again: "The last law enacted repeals all former laws or parts of law that conflict with it." (Blackstone, foot note.) This being correct, and none will deny it, if we shall yet find a law enacted subsequent to this—the case of the thief—in conflict with it, this is

*thereby repealed*, made *null* and *void*: not only this, but the former cases referred to also. Therefore, if we should find a *thousand cases* just like this, that occurred *before the death* of the testator, according to a *previous law*, and but *one case* conforming to the *last law* enacted, the *one* should be taken as a *model* in preference to the *thousand* that *precede* the enactment of the *last law*. We shall yet show that Jesus did enact a uniform law, a law of general application, subsequent to this case and in conflict with it, and that thousands conformed to it and were saved by it. This being correct, O, what folly, how inconsistent, yea, how hazardous it is to take *one isolated* case that occurred previous to the enactment of the last law, and in conflict with it, as a *model*, to the rejection of *thousands* of cases that occurred under and uniformly conformed to the last law enacted! From the thief's case many are taught, that although they may have lived in sin and open rebellion against God all the days of their lives, if they can only, in their last dying moments, view Jesus, by faith, dying on the cross, shedding His blood for their sins, and call upon Him as the poor, dying malefactor did, that all will be well—that so soon as the breath leaves the body the spirit shall be wafted on the balmy wings of Jesus' love into the peaceful presence of God, there to dwell forever. Yea, it is often said that many hundreds and thousands who have thus lived have, on passing off this stage of action, left bright assurances of future blessedness at God's own right hand in heaven. Hence, with much assurance and delight, the following words are often sung:

“ While the lamp holds out to burn,  
The vilest sinner may return.”

This is better poetry than Bible. Better sing :

While the lamp holds out to burn,  
O ! *hasten*, sinner, to return.

The legitimate tendency of such teaching is to “strengthen the hands of the wicked, that he should not return from his wicked way, by promising him life.” (Ezek. xiii: 22.) To say the least of it, it is a *dangerous doctrine*. Better obey the Gospel, and serve God faithfully until death. Kind reader, in all candor, let us decide which should be preferred, what is commonly called “death-bed conversion,” or a hearty, willing and faithful obedience to God’s holy law during life. We have endeavored to treat this subject, in a manner, as nearly exhaustive as we were able and as space would allow, not on account of its real importance to us now, but for the reason that the popular view of it has a great tendency to “make void the law of God,” and cause many honest persons’ souls to “reject the counsel of God against themselves,” by not submitting to the uniform law of pardon and of salvation in the kingdom of ultimate glory, as stipulated in the Last Will of Jesus, the Great Testator, and confirmed by His death. But we shall close this discourse by giving our final conclusion in reference to the case of the thief on the cross, which we regard as clearly deducible from all the attendant circumstances and surroundings brought to bear upon the thief at his crucifixion :

## CONCLUSION.

The reader will please bear in mind that at that time the Jews were subject to the Romans, and greatly desired deliverance; also, that the Jews, as a nation, had regarded Christ as a temporal king. (See John vi: 15.) His immediate disciples also entertained the same view. (See Matt. xviii: 14.) They all expected that He would redeem them from Roman bondage and establish a temporal kingdom. Notwithstanding the disciples had been intimate with Jesus for three years and a half, and He had been speaking to them for forty days after his resurrection of things pertaining to the kingdom of God, yet they did not understand the nature of the kingdom, and were still looking for a temporal kingdom; and, of course, were looking upon Jesus as a temporal or earthly king. (See Acts i: 6.) "When they, therefore, were come together, they asked of Him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" But, notice His answer in the next verse: "It is not for you to know the times or the seasons, which the Father hath put into His own power." As much as to say, The Father *has reserved this to himself* as yet. Now, we know not how long the thief had been in prison. Doubtless, he had heard of the fame of Jesus by whom the Jews expected to be delivered from the Romans, when He would come into his kingdom and reign literally in Jerusalem a temporal king. It is reasonable to suppose that he must have entertained the same views. Or shall we conclude that he was in advance of *all—even the apostles them-*

*selves*—in point of knowledge of these things? Surely not: for if the *apostles*, with all their *advantages*, were *ignorant* as to the *object* of Christ's mission and the *nature* of his kingdom till *forty days after his resurrection*, as we have seen, surely the *thief*, with all his *disadvantages*, must have been *ignorant* at the *time of the crucifixion*. Let us bear all this in mind carefully while we consider some of the circumstances attending the crucifixion that were brought to bear on the mind of this agonizing malefactor who, above all things, must have desired deliverance. In Luke xxiii: 34-38, we find that he hears Jesus pray for His murderous enemies—"Father, forgive them, for they know not what they do." Thus, he sees in Jesus unexampled compassion. He hears the people and the rulers deride Him, saying, "He *saved* others; let Him *save himself*, if he be *Christ*, the chosen of God." He hears the soldiers also mocking Him and saying—"If thou be the *king* of the Jews, *save thyself*." Finally, he may read that which is written by Pilate, the Governor, in "letters of Greek and Latin and Hebrew—THIS IS THE KING OF THE JEWS." Hence, as the excruciating agonies increase and continue to grow more and more intense, the lamp of life becomes dimmer and dimmer, his attention is directed to Jesus in a peculiar manner, and a faint hope is seemingly induced by all these impressive circumstances, that *peradventure* this important personage may be the *Christ* (spurious faith); if not, He *surely must be the king* of the Jews, and therefore he may yet *save himself*. Hence, as the last alternative, turning his dying eyes to Jesus, in the



midst of his writhings and groans, he cries—  
“Lord, *remember me when thou comest into thy kingdom.*” As much as to say, When you *save yourself, come down from the cross and take your seat on your throne as king of the Jews, come into your kingdom, remember me, bring me down too, SAVE ME FROM THIS DEATH.*

From all the premises, this conclusion seems to be the most reasonable, logical and scriptural. It devolves upon the objector to show that the *thief*, with all his *disadvantages*, knew more of the *object* of Christ’s mission and the *nature* of His kingdom than *all others*, even the *apostles*; and we have seen that they, with all their *advantages*, were *ignorant* of these things *forty days* after Jesus rose from the dead. We have also seen that the Father had, *to that time*, reserved the information sought by the apostles *to himself*. Then he did not reveal it to the *thief*, either *directly or indirectly*. And a *direct* revelation is the only basis on which to found an argument here: for nothing transpired at the crucifixion bearing on these points that was not as apparent to the *apostles* as to the *thief*. If we grant that the thief will ultimately be saved in the everlasting kingdom, we do so from the Saviour’s promise *only*—“To-day shalt thou be with me in paradise.” But granting this, we contend that Jesus promised him, not what he asked for, but *more* than he asked for—*more* than he anticipated, and that *solely* on account of his own *sovereignty*, as in the previous cases: which he had a perfect right to do as a *living testator*, being the sovereign of his own effects. He did not speak a word to correct the mistaken notions of the

malefactor, but simply declared the consummation—*We shall both die to-day, and go to the unseen abode of the spirits of the dead.* In this instance, our blessed Saviour manifests His infinite compassion, that none need despair of salvation through Him, though he be the *chief* of sinners. Yet, let none presume hence to rely upon this as a model case of salvation from sin, or of salvation in heaven to the rejection of his uniform law, which he subsequently enacted and committed to His apostles, commanding them to extend it to all nations, promising to be with them to the end of the world. The four cases adduced, each differing from the others, as to the *conditions* upon which Jesus, the Great Testator, forgave sins and granted eternal life respectively, while living here in person, are sufficient to fully and clearly establish our first proposition: Prior to the Death of Christ he dispensed his blessings on *various* Conditions, because his Will was not in force.

### CHAPTER III.

#### ESTABLISHMENT OF THE CHURCH AND THE FULL PROMULGATION OF THE CHRISTIAN LAW.

PROPOSITION FIRST—*The Christian Law was not fully promulgated, nor the Church or Kingdom of Christ fully established prior to the Death of Christ.*

THE organized government of God on the earth is variously called in the New Testament “The Kingdom of Heaven,” “The Kingdom of God,” “The Church of God.” It is alluded to as the Kingdom of Christ, the Church of Christ, etc. These phrases are often used only to represent or indicate a particular feature or constituent of the Church in all its parts.

As we are speaking of the Church or Kingdom *on earth*, it is only necessary at present to refer to a sufficient number of passages to distinguish it. First, as a *kingdom*:

*First.* The Kingdom of Heaven: “Repent ye, for the kingdom of heaven is at hand.” (Matt. iii: 2.) Compared to a net—to a mustard seed. (Matt. xiii: 47-50, 31st verse.)

*Second.* The Kingdom of God: “Thy kingdom come.” (Matt. vi: 10.) “But seek ye first the kingdom of God and His righteousness.” (Verse 33.) “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” (John iii: 5.)

*Third.* The Kingdom of Christ: "Verily, I say unto you, There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom." (Matt. xvi: 28.) "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." (Col. i: 13.) "I, John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ." (Rev. i: 9.)

Second, as a *Church*. This organized government of God on earth, as designated above, is also called, or distinguished:

*First.* "The Church of God;" "Feed the Church of God." (Acts xx: 28.) "To the Church of God which is at Corinth." (1 Cor. i: 2.) "I persecuted the Church of God, and wasted it." (Gal. i: 13.)

*Second.* The Church of Christ: "Upon this rock I will build my Church." (Matt. xvi: 18.)

Numerous other passages might be referred to in this connection, but these are quite sufficient to prove that God has an organized government on the earth: for we see that these phrases are synonymously used referring to it as such. But we aver that this organized government of God on the earth—the Church or Kingdom of Christ—*was not fully established prior to the Death of Christ.*

ARGUMENT FIRST: *The Christian Law was not fully promulgated prior to the Death of Christ.*

All organizations, as institutions, have their peculiar laws. Masonry, Odd Fellowship, the Grange, etc., all have their peculiar laws. It is

the law that pertains to each, respectively, that makes it such; and it is by their laws that make them such as they are, that we are enabled to distinguish them one from another. Now, since any of these institutions cannot now exist in a perfect state without their laws that make them such, therefore, the Church or Kingdom of Christ cannot now exist in a perfect state without its perfect law that makes it such. Consequently, so long as we establish the non-existence of the Christian law, that long we establish the non-existence of the Church of Christ. All truth is consistent with itself. This is an axiom that all will admit. Hence, if a proposition be true, it follows that its legitimate consequences are equally true. Then, if we prove that the Christian law was not fully promulgated before the death of Christ, it therefore follows, as a legitimate consequence, that the Church, or Kingdom of Christ, was not fully established prior to the death of Christ. I would here remark that an institution may exist in embryo, in prospect, without its perfect law: but not in an actual, perfect state. So with the Church of Christ. It existed in prospect, in promise; but it did not exist as a perfect institution, in a perfect state, prior to the full promulgation of its perfect law. But some may ask, What is meant by the Christian law? Answer: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. viii: 2.) Here the Christian law is called "The law of the Spirit of life," and is put in antithesis with the law of Moses, which is called "The law of sin and death." In order to a correct understanding

of the teaching of the Christian Scriptures, much depends upon a proper view and application of the various uses of the word *law*. The ceremonial law of Moses is termed, by theologians, a system of works; the Christian institution, a system of faith. That, although termed a system of *works*, yet, in most respects, it was very significant, being “a *shadow* of good things to come;” therefore, it, to some extent, *had its faith*. This, although termed a system of *faith*, being the *substance*, *has its works*. These two systems, or laws, differ very materially in many respects. They differ as to faith, mainly in degree, if not in kind. They differ as to practice, in the *things* commanded, the *manner* of performing, the *objects* for which the commands are obeyed, etc. Surely, all this will be admitted without further delineation. Since it is admitted that these two systems, or laws, *differ materially* in many respects, we now proceed, from this admission clearly deducible from the Scriptures, to offer another argument which, for the sake of order, we shall call—

ARGUMENT SECOND : *Two conflicting Laws cannot exist in full force at the same time in reference to the same thing.*

We respectfully invite special attention to the *arrangement* of our propositions and arguments. We are proceeding mainly on the principle of *successive induction*, by a connected chain of arguments, each supporting the others, and the conclusions proving the prime propositions. We expect, as much as possible, to maintain this principle through this entire series.

That two conflicting laws cannot exist at the same time in reference to the same thing, will also be admitted by all who understand even the first principles of the nature of law. This is self-evident. It is just as true a principle as that in natural philosophy by which it is impossible to put two cubes, each an inch square, at the same time, into a space capacitated to contain but one. The Scriptures—old and new—most clearly recognize this principle, especially in regard to the old and new covenants—the Mosaic and the Christian laws. This will be clearly demonstrated as we proceed. He who fails to understand, admit and always recognize this principle, will never understand how to “rightly divide the word of truth”—will never understand nor appreciate the gospel plan of salvation.

#### THE LAST WILL AND TESTAMENT OF JESUS, THE GREAT TESTATOR.

From all these undeniable considerations, if we prove the *existence* of the *old law* down to the death of Christ, we thereby prove the *non-existence* of the *new law* down to the same time; and thereby we establish the *non-existence* of *Church of Christ down to the death of Christ*.

To the law and to the testimony. (Heb. viii: 6-8.) “But now hath he obtained a more excellent ministry, by how much, also, he is the mediator of a better covenant, which was established upon better promises. For, if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith: Behold, the days come, saith the

Lord, when I will make a new covenant with the house of Israel and with the house of Judah."

After stating thus much in reference to the Lord's making a *new covenant*, the apostle gives a brief outline of what this new covenant is *not like*, and of what it *is like*, what are its effects, etc.; he then comments at the 13th verse on the 8th verse, thus: "In that he saith, A new covenant, he hath made the first old. Now, that which decayeth and waxeth old is ready to vanish away." Had the old and the new covenants been identical, had there even been no conflict between them, no difference, then should no place have been sought for the second." But, in consequence of the imperfectness of the old, it became necessary that it should wax old and "vanish away," to give place for the new. But, if two different laws could exist at the same time in reference to the same thing, why make the *first old*? Why take the first out of the way? But some say, "The first was never taken away, and that the second is only an addition to the first, and both together make up the entire law of God, and, as a whole, it is binding under the Christian dispensation." To this some except the ceremonial law, and contend thus in regard to the Ten Commandments. This will all be answered as we proceed. But let us hear Paul again. He seems to be arguing this question for us. Speaking of the old law, the old covenant, Paul says: "For the law, having a shadow of good things to come, and not the very image of the things, can never, with those sacrifices, which they offered year by year continually, make the comers thereunto perfect. For



then would they not have ceased to be offered—because that the worshipers once purged should have had no more conscience of sins? But in those sacrifices there is a remembrance again made of sins every year.” (Heb. x: 1-3.) Again, verses 8-10: “Above when He said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein, which are offered by the law. Then, said he, Lo, I come to do thy will, O God. He taketh away the first, that He may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.” Here the apostle holds up the imperfectness of the old—the *first* law—covenant—will, as the reason why God had no pleasure in it: and in his quotation from David, referring to Christ, says: “Lo, I come to do thy will, O God.” He (Christ) taketh away the *first* (will), that He may establish the *second* (will), by the which will we are sanctified through the offering of the body of Jesus Christ once for all.” Here we have supplied the ellipsis in parenthesis. Thus, we see that Christ, in doing the will of God, took away the *first will*, that He might establish the *second will*. Please notice the language, particularly: “*He taketh away the first* THAT HE MAY ESTABLISH THE SECOND.” From the above passages the following important conclusions are clearly deducible: 1st. The *first* law, covenant or will was inferior to the *second*. (Heb. viii: 6.) 2d. The *first* was faulty. (Verse 7.) 3d. God determined to make a *new covenant*. (Verse 8.) 4th. The *first* waxed *old, ready to vanish away*. (Verse 13.)

5th. The old law was only a *shadow* of good things to come. (Chapter x: 1.) 6th. God had *no pleasure* in offerings made by the old law. (Verse 6.) 7th. *Christ took away the first will, that He might establish the second.* (Verses 7-10.) From these conclusions alone, nothing is plainer than that the Mosaic and Christian laws are *not identical*, and that they differ *materially*. This conclusion is unavoidable. Hence, they cannot be in force at the same time. Hence, the two institutions to which they pertain respectively—the Mosaic and the Christian—are *not the same*, but *differ materially*. The Mosaic institution did not exist in a perfect state without the full promulgation of the law that made it an institution in an actual state. So of the Christian institution, or the Church of Christ. Christ came to abolish the Mosaic institution and establish the Christian institution, or His Church: in order to which, He took away the first will that he might establish the second will.

Now, since the existence of any institution in a perfect state depends upon the existence of the law that makes it such, it follows that it cannot be established fully before its law is fully promulgated; it also follows, that if its law is taken away or abolished, it instantly ceases to be a perfect institution: it becomes dead, just as the body without the spirit. Hence, the old Mosaic institution died when Christ took away its law—the first will—that He might establish the second. The reader will, therefore, please bear in mind the following question: **WHEN WAS THE FIRST TAKEN AWAY?** We shall yet find the answer. But let us notice the *con-*

*tingency* here expressed—" *He taketh away the first THAT HE MAY ESTABLISH THE SECOND.*" From this all candid persons should admit *that the establishment of the second will depends upon the taking away of the first will.* In short, the second will could not be established until the first will was taken away. This is for the reason that two conflicting laws cannot be in force at the same time in reference to the same thing. Hence, the Christian law—the second will—was not fully promulgated before the Mosaic law—the first will—was taken out of the way. Therefore, the Church of Christ was not fully established while the old law was in force, before the Christian law was fully promulgated. But, hear Paul again arguing the abrogation of the old law, in order to the establishment of the new (Rom. vii: 1-4): "Know ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth?" Here he illustrates this: "For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So, then, if, while her husband liveth, she be married to another man, she shall be called an adulteress; but, if her husband be dead, she is free from that law: so that she is no adulteress, though she be married to another man." Hear his conclusion: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ: that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." All admit that

Christ kept the law. Not only did our Saviour keep the law himself, but He required others to observe it strictly while he was here on earth. He ratified the law, honored and recognized it as being in full force until he, the great antetype of legal sacrifices, was offered for sins. Hence, in his memorable sermon on the mount, Jesus says: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill: for verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." (Matt. v: 17-18.) Here we invite special attention to another pertinent question, which we hope will be carefully borne in mind until we find the answer. Question: *When was the law fulfilled?*

Since Jesus says, "*One jot or one tittle shall in nowise pass from the law* TILL ALL BE FULFILLED," it is of much importance that we should know *when* the law was fulfilled. If we can ascertain *when* the law was fulfilled, we shall be able to determine *when it was taken away*. In proof that Jesus recognized the old law as being in force, and therefore required others to observe it prior to his death (see Matt. viii: 2-4): "And, behold, there came a leper and worshiped him, saying: 'Lord, if thou wilt, thou canst make me clean.' And Jesus put forth his hand and touched him, saying: 'I will; be thou clean.' And immediately his leprosy was cleansed. And Jesus saith unto him, 'See thou tell no man, but go thy way; show thyself to the priest and offer the gift that Moses commanded, for a testimony unto them.'" By requiring this man to offer the gift

that Moses commanded, it is clear that Jesus recognized the law of Moses as being in force at that time. Hence, the Christian law was not *then in force*. But again (Matt. xxiii: 1-3): "Then spake Jesus to the multitude, and to his disciples, saying: 'The scribes and the Pharisees sit in Moses' seat; all, therefore, whatsoever they bid you observe, that observe and do; but do not ye after their works, for they say and do not.'" The Saviour uttered this important language, be it remembered, *not long before his death*. In this we find positive proof that Jesus recognized the law of Moses as in full force at the time he used this language. He gives us to understand that the scribes and Pharisees were, at that time, sitting in Moses' seat, clothed with authority, and therefore very expressly enjoins it on the multitude and on his *disciples to observe* and *do all things* they bid them observe and do. But lest they might fail, he says to them: "But do not ye after their works, for they *say* and *do not*." Surely, the old law was *not yet taken away—not yet fulfilled*. Therefore, the Christian law was *not yet fully promulgated*; and hence the Church of Christ was *not yet fully established*. So long as we find the real existence of the Jewish law, that long do we find the real existence of the Jewish Church; but when the former is really taken away, then the latter really ceases to exist, for the latter cannot exist without the former. But so long as we find the real existence of the Jewish law and the Jewish Church, that long do we establish the non-existence of the law of Christ and the Church of Christ. Neither can the latter of these really exist without the former;

hence no condition of pardon or of ultimate salvation, no law, nor part of law that transpired or obtained prior to the full promulgation of the law of Christ, or the real establishment of the Church of Christ, can properly, legally or consistently be taken as a *model* of general application under the Christian institution, unless the same be divinely bound over therein, and made a part of the same. Perhaps many are very willing to admit that what we have said thus far, in reference to the abrogation of the Mosaic law, is very correct, when applied exclusively to the *ceremonial* law, but will contend that it can have no reference to the *moral law*—the *Ten Commandments*, the *Decalogue*—that which was written and engraven on tables of stones. As to this we shall see presently. As we proceed let us linger around the cross a few moments, in contemplation of some of the awful and thrilling events that occurred in connection with the crucifixion of the Son of God, who, while writhing in agony, cried, “My God, my God, why hast thou forsaken me?” Here a mighty rending takes place, by which it would seem that His humanity and divinity are rent asunder, in the likeness of the rending of the vail of the temple, and the huge and mighty rocks, and bursting of the tombs accompanying the dying groans of the blessed Saviour, who, while giving his life a ransom for sinners, suffering his body to be mangled, and his heart-strings to be broken, and soul and body to be separated, bows his head in death and cries, “It is finished.” Yes, while dying to redeem man from under the curse of the broken law which had gloriously subserved its purpose—

every jot and tittle of it now fulfilled—he did most appropriately say, “It is finished.” During this mighty rending it would seem, as it were, that the law—even the Ten Commandments, as well as the ceremonial—was rent into shatters, as when Moses, in his hot anger, “cast the tables out of his hands and broke them beneath the mount.” We are well aware that there is great pertinacity for the Ten Commandments, but we hope none will obstinately refuse to hear what the apostle Paul says about them in his second letter to the Church of Corinth (chapter iii: 6-14): “Who also hath made us able ministers of the new testament—not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away, how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory; for even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious. Seeing, then, that we have such hope, we use great plainness of speech, and not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished; but their minds were blinded, for until this day remaineth the same vail untaken away, in the reading of the Old Testament, which

vail is done away in Christ." The apostle is here speaking of the Ten Commandments that were written and engraven in stones. At the 7th, 11th and 14th verses, he gives us to understand that they were done away. At the 14th verse he calls them the "*old testament*, which is done away in Christ." The word "*vail*," in this connection, is in italics, and therefore it was supplied by the King James translators. The relative, "*which*," refers to *old testament* instead of *vail*; hence, the old testament, written and engraven in stones, even the Ten Commandments, "*was done away in Christ*." So it would seem that the Ten Commandments, for the time being, in the midst of that mighty rending, were rent into pieces—even into shatters—and *abolished*. But let us hear Paul again (Heb. viii: 8-10): "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Juda—not according to the covenant that I made with their fathers, in the day when I took them by the hand and led them out of the land of Egypt, because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people." Here the apostle refers to the covenant that God made with Israel, when he led them out of Egypt. This was the Ten Commandments that were written and engraven in stones. Here we see that God determined to make a *new covenant*, and that it should not be according to the



*old one.* The old and the new were even *differently written*; the former, on tables of stone, and the latter, in their hearts. Having determined to write his laws in the people's hearts, God had no further use for the tables of stone. Hence, when Jesus bowed his head in death and cried, "It is finished," the glory of that which was written and engraven in stones, faded away, for the time being; also the ceremonial law. This was *necessary* in order that the second covenant be a NEW COVENANT, and not merely an addition to the old one. But Jesus said to Peter, "I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." (Matt. xvi:19.) Again: Jesus said to his disciples, "Verily, I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven, and whatsoever ye shall loose on earth, shall be loosed in heaven." (Matt. xviii:18.) Hence, when Peter came in possession of the keys, and the apostles were endowed with power, as Jesus' plenipotentiaries on earth, they gathered up the fragments of the Ten Commandments—all that were *moral*, and therefore *right* in themselves—and bound them over into the new institution, and they were bound in heaven. Hence, we can read them as clearly under the new institution as under the old. But the fourth is left out: "Remember the Sabbath day to keep it holy." Reader, don't be startled when we say the Jewish Sabbath was done away; was not bound over into the Christian institution. We have not a word to say in disparagement of the Lord's day—the first day of the week—which

some are wont to call the Sabbath—the Christian Sabbath. It is much to be regretted that apostolic example, in regard to the manner of observing the first day of the week, has been departed from, so far as it has, at the present day. True, we nowhere find in the Scriptures, the command to keep this day holy, nor to refrain from manual labor; but, from example, we regard it as the duty and the high privilege of the disciples of Christ to meet on the first day of the week, to break bread in commemoration of the death and resurrection of our Saviour. The first day of the week, under the Christian dispensation, is the Lord's day, and should be strictly observed, as it was in the days of the apostles, as *a day of worship*. The Sabbath of the 4th commandment was *Saturday*, the *seventh* day of the week, and being the peculiar property of the Jews, it was to be observed in a very peculiar manner, as prescribed in the law. They were not to do any servile work on that day; they were not to bear any burden on that day; they were only to travel a limited distance on that day, etc. Many call the first day of the week the Sabbath day, and speak of it as though it should be observed just as the Sabbath of the fourth commandment. But perhaps there is not one to the thousand but who fails to observe it in the manner prescribed, every week of his life. Who does not often travel more than a Sabbath day's journey on the first day of the week? Who does not frequently bear burdens on this day? Who does not pick up sticks to kindle a fire?

Surely, all who contend that the first day of the week is to be observed in the same manner

as the fourth commandment, would also contend that the violation of it should incur the same penalty. We find in Numbers xv: 35-36, where one was found picking up sticks to kindle a fire on the Sabbath day: "And the Lord said unto Moses, 'The man shall be surely put to death; all the congregation shall stone him with stones without the camp.' And all the congregation brought him without the camp, and stoned him with stones; and he died." A similar transaction now-a-days would subject the whole church to be hanged for murder, according to the civil law of the land, which, if executed, would break up the whole church, and that without hope of eternal life. (1 John iii: 15.)

But, still further, in answer to the questions before us, *When was the first will (law) taken away? When was the law fulfilled?* "But now, in Christ Jesus, ye, who some time were far off, are made nigh by the blood of Christ; for he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity—even the law of commandments contained in ordinances—for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby, and came and preached peace to you which were afar off, and to them that were nigh; for through Him we both have access by one Spirit unto the Father." (Eph. ii: 13-18.)

The apostle tells these brethren, who were formerly Jews and Gentiles, that Christ is their peace; that he has broken down the middle wall

between them, and "*abolished* in his flesh the ENMITY—even the *law of commandments*." Here we see that the ENMITY is the *law of commandments*. Verse 16, he says: "And that he might reconcile both unto God in one body *by the cross*, having slain the *enmity* (*the law of commandments*) thereby (*by the cross*)." Sodom and Gomorrah were destroyed by fire and brimstone, but not until the fire and brimstone were rained from heaven upon them. The Antediluvians were destroyed by water; but not until the water existed. So the *enmity*—even the *law of commandments*—was slain BY THE CROSS; but *not until the cross existed*. Therefore, the *cross* being the *instrument* by which the *law* was slain, the conclusion is inevitable that the law was not fulfilled—was not taken away until the cross existed, and it was nailed to the cross and crucified with Jesus. *Then it was fulfilled—then it was taken out of the way*; and not till then. Again (Col. ii : 13-15): "And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses; blotting out the handwriting of ordinances that were against us, which was contrary to us, and took it out of the way—nailing it to the cross; and having spoiled principalities and powers, He made a show of them openly, triumphing over them in it."

The handwriting of ordinances—the old law, the first will—was fulfilled, blotted out, taken out of the way *when it was nailed to the cross*, and *not till then*. Therefore, since two conflicting laws cannot exist at the same time, in reference to the same thing, and having now clearly proved

the existence of the old law, down to the death of Christ, we have thereby established the non-existence of the Christian law, down to the same time; and since no institution can exist in a perfect state, without its perfect law, therefore the proposition before us is unavoidable. The Church of Christ was not fully established prior to the death of Christ.

But that we may ascertain, in a direct manner, whether the Christian law was fully promulgated prior to the death of Christ, let us examine the preaching done, as recorded in the Christian Scriptures—the New Testament—prior to that event. As for Christ's sermon on the mount, included in the 5th, 6th and 7th chapters of Matthew, surely none but those who *will not see* can fail to discover that it does not contain the full Christian law, for it was addressed to the few disciples. Suffice it to say, it does not contain the law of Christ to the alien sinner, nor to the Christian, as such. Let us turn first to Matt. iv: 17: "From that time Jesus began to preach and to say, 'Repent, for the kingdom of heaven is at hand.'" Again (x: 5-7): "These twelve Jesus sent forth, and commanded them, saying, 'Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand.'" And again (Lu. x: 9-11), Jesus sent seventy, by twos, into the different cities where he intended to go, and said to them: "And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you

not, go your ways out into the streets of the same, and say: Even the very dust of your city, which cleaveth on us, we do wipe off against you; notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you." Once more (Matt. iii: 1-2): "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, 'Repent ye, for the kingdom of heaven is at hand.'" Thus we have before us the preaching of *eighty-four* preachers. Their theme and preaching are the same: "Repent, for the kingdom of heaven is at hand," draws nigh; the plain English of which is, "Reform, for the reign of heaven approaches." This was the only theme and the only preaching, so far as we are informed, from the first hearing of the "voice of one crying in the wilderness, 'Prepare ye the way of the Lord,'" to the hearing of that voice which declared, "It is finished." In charity, we must conclude that he has read to but little purpose who would contend that these preachers, or any of them, fully promulgated the Christian law during this period. Even when our Saviour would merely mention, prospectively, the outlines of the law of induction into the future contemplated kingdom of God, the teacher in Israel did not understand it—he marveled; he did not believe, as in John, the third chapter. Even when Jesus would crop out to His disciples the great and indispensable facts of the gospel, without which all our hopes are vain, they would dispute His words in unbelief. Did they confess the sublime truth: "Thou art the Christ, the Son of the living God"—the intended foundation upon which Jesus said: "I will build my Church?"—Jesus would charge them strictly

not to tell it to any man, as may be seen by reading Matt., 16th chapter. The prime objects of the preaching of these eighty-four preachers were to reform the people, and thus to prepare the way for the ushering in of the kingdom of heaven—"to prepare a people for the Lord," and that "Christ might be manifest to Israel." Hence the appropriateness of the theme and the preaching. None of these preachers fully promulgated the Christian law, and none of them declared the kingdom of heaven fully established during this period. The phrase, "is at hand," as here used, does not declare actual existence, by any means. But, as we yet shall find abundant proof of this, as well as other conclusions arrived at, we hasten to close this chapter.


In our next, we shall answer some of the most feasible objections that are often urged against our conclusions thus far. Meantime, we hope the reader will be candid, for the sake of truth, and weigh fairly the arguments adduced in this chapter in support of the prime proposition to which it is devoted: The Christian Law was not fully promulgated, nor the Church of Christ fully established, prior to the Death of Christ.

## CHAPTER IV.

ESTABLISHMENT OF THE CHURCH, AND THE FULL  
PROMULGATION OF THE CHRISTIAN LAW.

## OBJECTIONS ANSWERED.

PROPOSITION FIRST (Continued)—*The Christian Law was not fully promulgated, nor the Church or Kingdom of Christ fully established prior to the Death of Christ.*

UR prime proposition, under this division of our subject, is yet before us, coming down to the *death* of Christ; and we flatter ourselves that it has been fully established. But for the sake of those who may be determined not to yield so long as they can find a solitary vestige to stand upon in opposition to our conclusions thus far, as well as those who may be honestly seeking the truth, we propose now to state and answer, fairly and candidly, the objections commonly urged against our present proposition and our arguments and conclusions thus far in support of it, or at least a sufficient number of them to convince and satisfy all who are not entirely impervious to the teaching of the truth.

OBJECTION FIRST: "The Church of Christ is identical with the Order of Things established in the days of Adam, and is only an extended form



of that Order." Those who urge this objection do so from such data as the following: "Jesus represents himself as being before Abraham was. He also said, 'Abraham saw my day, and was glad.' True, genuine faith in Christ—just such as God requires now—and obedience, may be traced through the Patriarchal and Jewish ages; and hence Christ was in Abel's offering, in the manna, in the rock, and his baptism was in the cloud and in the sea, etc."

*Answer:* Christ was promised and prefigured during the periods mentioned; but to talk about true, genuine faith in Him—just such as God requires now—from Adam on down till he came, and like obedience on the part of all the worshipers of God, is, to say the least of it, profound nonsense! The people were so far from believing on Jesus as the Christ, the Son of God, when he came, that notwithstanding he demonstrated his messiahship in so many different ways, they put him to death in unbelief, as an impostor. What, the people had genuine faith in Christ as such for 4,000 years, and when He came they killed him!! True, from the predictions of the prophets and the promises of God, they looked for the coming of the "Just One"—the Christ; but when he came, "there was no form nor comeliness in him that they should desire him." Not only so, but they did not believe in his death, burial and resurrection. More yet. They had no proper conceptions of Jesus as the Christ, of the object of his mission, nor the nature of his kingdom: for it is very obvious that the Jews, as a nation, and even his *apostles*, regarded him as a *temporal king*, and expected him to estab-

lish a *temporal* kingdom. This we shall amply prove at the proper time. Therefore, their faith, compared with genuine faith of the Christian dispensation, must have been spurious. "But," says one, "they must have made their sin-offerings, which typify Christ, with genuine faith in Him as the Great Antetype, and with genuine faith in the future shedding of His blood and the atoning efficacy of the same." All these and similar objections are urged, first for the sake of infant church membership, which we have not space here to notice, and secondly in support of the doctrine of justification by faith *only*.

Yes, it is affirmed by many that all are saved in precisely the same way and through precisely the same means from Adam to Moses, and from Moses to Christ, and from Christ on down to the present day. All justified by faith *only*, and all had precisely the same faith in Christ! We hope to be able to show clearly the futility of all this before we reach the *finis*. For the present, we only refer the reader to Gal. iii: 19-27, which we shall quote and offer some comments in parenthesis: "Wherefore, then, serveth the law?" It was added, because of transgressions, till the seed (Christ) should come to whom the promise was made, and it was ordained by angels in the hand of a mediator. Now, a mediator is not a mediator of one; but God is one. Is the law, then, against the promises of God? God forbid: for if there had been a law given which could have given life (if all had precisely the same faith in Christ, and if faith *only* is and always *was* the law, it certainly would have given life), verily, righteousness should have

been by the law. But the Scripture hath concluded all under sin (*believers in Christ* and all), that the promise by faith (prospective) of Jesus Christ might be given to them that believe (them that believe on Christ *since He came*). But, before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. (Now, what becomes of genuine faith in Christ from *Adam to the taking away of the law*, by which all under it were shut up unto the faith which should AFTERWARDS BE REVEALED—*i. e.*, genuine, proper faith in Christ?) Wherefore, the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. (We were shut up and kept under this old, stern tutor, “because of transgression,” and he required us rigidly to obey all his rules and commands in a most servile manner, whether we understood what was referred to, typified or signified thereby or not. Thus he kept us shut up, and even put a vail over our faces, so that we “could not see to the end of that which was commanded,” until finally Christ came. Then the faith unto which we were shut up was revealed. Then, and not till then, did we have the genuine, proper faith in Christ—the faith that justifies. Then we were released from under the old schoolmaster.) But, after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. (Now, Christ, the Great Antetype of the law, has come and died to redeem all from under the curse of the law, and has made full and ample provisions whereby mercy may intervene against justice, so that “God can be just and

the justifier of him that believes in Jesus." So, in this way, a want of proper faith in Christ, on the part of those who lived prior to His coming, is excusable. But *now*, since the school-master brought us to Christ, none are the children of God without faith in Christ Jesus, who are the subjects of Gospel address. But, still such are not the children of God, and *in Christ* by faith *only*.) For as many of you as have been baptized into Christ have put on Christ." Hence, we conclude that justification, righteousness and life were not by the law *until Christ came* and imparted efficacy thereunto on behalf of all who lived in former ages. Christ's death was both prospective and retrospective in its efficacy. (Read Galatians and Hebrews, also Romans iii: 25-26.) What we have said thus far, also answers the objection, that the Church of Christ was established in the days of Abraham. But, as the proposition in regard to *when* the kingdom of heaven was fully established, comes no further down than to the death of Christ, we shall proceed to answer at once all the following objections as to *when* the Church or Kingdom of Christ was fully established: Some say, "with the ministry of John the Baptist;" others, "with the ministry of Christ;" others, "with the first sending out of the twelve." Here are some three popular objections included in the time comprehended in our proposition. In support of these objections, the following and similar passages are commonly relied upon: "The law and the prophets were until John, since that time the Kingdom of God is preached, and every man presseth into it." (Luke xvi: 16.) Again, "Alas!

for you Scribes and Pharisees! for you shut the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." (Matt. xxiii: 13.) "The Kingdom of God is within you." (Lu. xvii: 21.) "From the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force." (Matt. xi: 12.) The first of these passages is generally regarded as the strongest objection to our proposition. For this reason, we shall proceed to hold it up and use it as an objector would, and then candidly answer it. We flatter ourselves that the other passages here quoted, and all similar Scriptures, will thereby be answered at the same time.

"The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it." (Luke xvi: 16.) From this, it is affirmed that John the Baptist established the kingdom. The objector would ask with an air of triumph, "How could men press into the kingdom unless it actually existed?" To illustrate, he would say, "A house must be built; must have a *door* before men could enter it." He freely admits our argument, that two conflicting laws cannot be in force at the same time in reference to the same thing, and having learned from Heb. x: 9, that the establishing of the second will depends upon the taking away of the first will, he contends that the law and the prophets were done away when John came. He then contends, that thereupon John began his ministry—fully promulgated the Christian law, and actually established the king-

dom, and men actually pressed into it. All this he bases on the little adverb of time, "*until*," and the verb in the present tense, "*is preached*." Answer: *All truth must agree with itself*. The prophets were not done away for some time after John's day. Many of the predictions of the prophets remain yet unfulfilled; hence, if he contends that either the prophets or their predictions were done away when John came, all can see that he is sadly mistaken—doubtless the latter are referred to in the passage; but the import of this language is: The law and the prophets were the only instructors of men until John came and commenced preaching the kingdom of God, which preaching was an additional instructor. The objects of John's preaching were, that Christ might be manifest to Israel, and to prepare a people for the Lord. But, *after John is beheaded*, Jesus says: "One jot or one tittle shall in nowise pass from the law till all be fulfilled." (Matt. v: 18.) As we have already seen, Jesus required conformity to the law—even to the time he bowed his head in death and declared, "It is finished." Hence, the law was not done away when John came, but it remained in force till Jesus died, when it was nailed to the cross, by which it was slain—blotted out—and taken out of the way.

Therefore, since the first will *must be taken away that the second be established*, it is as clear as a sunbeam that John the Baptist did not fully promulgate the Christian law nor establish the kingdom. Now, in regard to the establishment of the kingdom. Long after John is dead, Jesus said—"Upon this rock I *will build* my Church."

(Matt. xvi: 18.) When partaking of the last supper with His disciples, just before he suffered, Jesus said: "I will not drink of the fruit of the vine until the kingdom of God shall come." (Luke xxii: 18.) If John established the kingdom, Jesus must have been very stupid not to find it out. So I might say of Joseph, the honorable counsellor, a disciple of Christ, who went to Pilate and begged the body of Jesus, "who also himself waited for the kingdom of God." (Luke xxiii: 51.) So also of the apostles who, *forty days after His resurrection*, asked Jesus, "Lord, wilt thou at this time restore again the kingdom of Israel?" (Acts i: 6.) We have clearly shown that an institution cannot exist in a perfect state without its perfect law; that the first will *must be taken away* that the second *may be established* (for the reason that two conflicting laws cannot be in force at the same time); that the first remained until nailed to the cross; and that, therefore, the Christian law was not fully promulgated nor the Kingdom or Church of Christ fully established before the death of Christ.

These conclusions are founded on the plain truth—the clear teaching of the Scriptures of *divine truth*.

Now, since *all truth must agree with itself*, it will not do to assume any position that will contradict these conclusions, as does that of the objector who assumes that the law and the prophets were done away when John came, and that John fully promulgated the Christian law and fully established the kingdom. Then, Luke xvi: 16, *must agree* with our conclusions, and

not differ from them in the least. Let us here lay down a safe rule of interpretation :

*RULE—When two or more passages of Scripture, or principles therein taught, seem to conflict with each other—one figurative, the other literal: one doubtful, the other certain—the figurative must agree with the literal, the doubtful with the certain.*

Or shall we reverse this *safe* rule, and bend the literal to the figurative, the certain to the doubtful? This is just the folly of *all* these objectors; and by so doing they not only *bend* the plain truth, but they break it all into pieces, disconnect it, wrongly apply it, and jumble it all up, till neither they nor any one else can possibly understand it. This accounts for their calling it a “dead letter,” a “glorious mystery,” and exult because it is a “mystery.” Hence, they differ among themselves about this medley of contradictions. Hence, the many conflicting theories, all purporting to be taught in the Bible, God’s Book of Truth. Here is the foundation stone of *infidelity*.

Having answered these objections mainly in reference to the use that is made of the adverb, “*until*,” we now turn our attention particularly to the verb, “*is preached*.” This verb expresses time present, or, as grammarians would say, it is in the present tense. Hence, it is inferred that John actually established the kingdom. But, let us go again to Matt. xvi: 18, where Jesus said, after John is dead: “Upon this rock I will build my Church.” Here, “*will build*” refers to



the *future building* of Christ's Church. "*Will build*," is in the *future tense*. I here declare, without the fear of successful contradiction, that the future tense, as here used, never refers to the *present*, nor to any *past time*, but *always refers to the future*. Here, it refers directly to the building of Christ's Church—the question before us. *Hence, the Church of Christ never was established before Jesus used this language.* We shall now prove, directly, and that by our Saviour's own words, that a verb is sometimes used in the *present tense*, referring to a *future event* (Luke xxii: 20): "This cup is the new testament in my blood, which IS SHED for you." "IS SHED," "IS PREACHED," same tense. All know that Jesus had not shed His blood when he used this language; therefore, all must admit that "*is shed*" here refers to a *future event*. Why not admit that "*is preached*" (or even if it read in Luke xvi: 16: *The Kingdom of God* IS ESTABLISHED) had reference to a future event, seeing that "*will build*" MUST REFER TO THE FUTURE, and *does refer to the FUTURE BUILDING of Christ's Church?* But, stronger still. Jesus, while praying to His Father, in view of His agonies and death, which he was soon to endure, says: "I have glorified thee on the earth, I HAVE FINISHED the work which thou gavest me to do." (John xvii: 4.) At this time, Christ had not actually died for our sins, according to the Scriptures; and this is the great work that He came into the world to do. This was not fully consummated, finished, till Jesus bowed His head in death and cried, "It is finished," and gave up the ghost.

Hence, in anticipation of his sufferings, Jesus seems, as it were, to reach forward into the *future*, and *then* grapple with the grim monster, Death, as in the garden of Gethsemane, and fling him into the *past*, and say, "I HAVE FINISHED the work which thou gavest me to do." Here the past tense—yea, the SECOND PAST—is used when a *future event is included*. Then, if we could read at any time previous to the time when Jesus said, "I will build my Church," where John, or any one else, said, "I *have established* the Church," we would be compelled to view it as used *prospectively*, since "*will*" never can be used or viewed *only prospectively*. Again (Isa. ix: 6): "For unto us a child IS BORN; unto us a Son IS GIVEN," was said 738 years before Jesus, the prophetic child, was born. Here, "*is born*," "*is given*," are the same tense as "*is preached*," and refer to an event 738 years in the future. Surely, this is sufficient to satisfy all who are not impervious to the teaching of the truth. Christ was promised by the Father, predicted of by the prophets, typified in many ways, all of which pointed forward to him in his actual coming—to his sufferings, his death, his burial, his resurrection, his ascension and coronation in heaven, Lord of lords, and King of kings. Thus we have the whole matter, first in prospect, then consummated. So of the Church or Kingdom of Christ. It was promised, prophesied of and prefigured prospectively, until, finally, it was consummated: fully established; but not before the death of Christ. The divine order is, "first the blade, then the ear; then the ripe corn in the ear." While in the blade, we call it *corn*; so, while in

the ear, as it first appears—a mere outline—we call it corn; but this is only in prospect. Finally, when it becomes *ripe corn*, in the ear, then, and not till then, will any claim that it is *real corn*, in an actual, perfect state of existence.

To illustrate: About a century ago, in the history of our proud nation, our forefathers were oppressed by the galling yoke of Great Britain. They, in the pride and dignity of their brave hearts, determined to submit no longer. They began to canvass the colonies and to make flaming speeches in favor of a republican form of government, and to deprecate that to which they were then subject. They portrayed, in glowing terms, the blessings of freedom, and the glories and immunities of a Republic. By their flaming eloquence, they soon electrified the nation, which, inflated by the spirit and love of the proposed—prospective—Republic, received it: pressed into it, in anticipation of its actual existence. So it was when John, the harbinger, portrayed the privileges and immunities of the long-promised and glorious reign of heaven. The people, at the time John came, were “dwelling in the valley and shadow of darkness,” and, therefore, the preaching of the “gospel of the kingdom” was truly good news to them. They joyfully received his proclamation: “Repent ye, for the kingdom of heaven is at hand”—“the reign of heaven approaches.” They fell in love with this proposed glorious reign of heaven, complied with the conditions of preparation demanded by John, and in this way received it beforehand, and were said to “press into it,” in anticipation of its actual existence. So, while the doctrine and

principles of the reign of heaven—repentance, the necessity of faith in Christ, baptism for the remission of sins, and, prospectively, the necessity of a birth of water and of spirit, in order to sonship to Abraham and entrance into the kingdom of God—were being delineated, with a view to their future permanence, by John, the twelve, the seventy and by Jesus, the kingdom of heaven, as they all said, was approaching: and all who received these principles and complied with them by anticipation were said to press into the kingdom, or to have the kingdom within them, just as, in anticipation, Jesus said, “This cup is the new testament in my blood, which is shed for you,” before He shed his blood; or, just as He said to his Father, “I have glorified thee on the earth, I have finished the work which thou gavest me to do,” before He actually suffered death.

Kind reader, we are in quest of the *beginning* of the reign of heaven—the *time when* and the *place where* the Church or Kingdom of Christ was fully established. Do you consider this a matter of little importance? Surely, you cannot, since the God of Heaven has taken so much pains, as we have seen and shall yet see, to point this out so clearly and give it so much prominence in the great scheme of redemption. What! call that a matter of little or no importance upon which depends, in a great measure, our understanding of the gospel plan of salvation! No man draws a deed that is worth a cent to any man, or that would be valid in any Court, without defining the *beginning*. No survey made by any sworn surveyor would be received and ratified by any genuine land office in the United

States that did not minutely and clearly define the *beginning*. There is a proper *time* and *place* to begin any and all finite things. It is especially important that we understand and properly regard the time and place of the beginning of the Church of Christ, else we shall never be able to understand nor properly appreciate the glorious plan of salvation as revealed through Jesus Christ. If we do not have proper regard for the beginning of the Christian institution, we shall soon find that the plain way which the prophet said was "so plain that the wayfaring man, though a fool (illiterate), shall not err therein," is become like a tangled brooch when a woman is pulling at the wrong thread, at which the more she pulls the more it tangles, until she becomes fretted and throws it down in disgust, and contemns it as a thing of naught.

In view of the vast importance of the subject before us, let us proceed carefully and prayerfully, step by step, in quest of the beginning, until we find it. Then, we shall be able to see a beauty and harmony in the gospel plan of salvation that otherwise we should never behold, appreciate nor enjoy. O, how I long to hasten on over the broad field of investigation with the reader to the beginning. We shall have a few things more to say about John and his ministry in our next chapter, in which we shall extend our same proposition and then offer some additional arguments, and more conclusive, if possible, in its support than what we have hitherto adduced. In the main, we are only aiming at a New Testament view of the subject before us; otherwise, we could not be so exhaustive, and confine ourself to the space intended.

## CHAPTER V.

ESTABLISHMENT OF THE CHURCH, AND THE FULL  
PROMULGATION OF THE CHRISTIAN LAW.

PROPOSITION SECOND—*The Christian Law was not fully promulgated, nor the Church or Kingdom of Christ fully established prior to the Resurrection of Christ.*

**H**ITHERTO, we have been laboring to the DEATH of Christ. Having come on down to that period in quest of the real existence of the Church of Christ in a perfect state, and found it not, we now advance one step further—to the RESURRECTION of Christ.

ARGUMENT FIRST: Our first argument is drawn from the importance of the gospel in fact.

By the term, *gospel in fact*, we mean the gospel of Christ in its facts, as having actually transpired, and thereby become a matter of fact—real, actual, naked *fact*; and as such, is presented to man for his acceptance and belief; and as such, is so important that it is indispensable to his salvation, and, consequently, to the establishment of the Church of Christ, and also to its existence in a perfect state. But, just here, let us examine the term Gospel, in reference to its various uses in the inspired word.

*First.* Gospel, in its common acceptation, signifies, good news, glad tidings. In the Bible, we find it in promise, prospect, and in fact. This is in the *general* view of it. But, *specifically*, as connected with the salvation of man under the Christian dispensation, the gospel of Christ—"the power of God unto salvation," as in Rom. i: 16—may properly be mentioned, including all its phases as connected with and resulting in the salvation of man, as the gospel in fact, in command, in form and in promise. In reference to the *general* view of the word *gospel*, as used in the Bible, first, we have gospel in promise, as in the promised seed of the woman made to Eve. This, it is generally agreed, has reference to the coming of Christ. It was good news. It pointed forward to coming good. To Abraham, God said: "In thee and in thy seed shall all the families of the earth be blessed." This promise of Christ—the seed—was renewed to Isaac, then to Jacob, and became the great subject of prophecy on down the long line of prophets, until finally Christ made his appearance—the Babe in Bethlehem. This event, so long and anxiously looked for, though not in conformity to expectations in its character in many particulars, is fraught with so much importance to a sinful, lost world, though unperceived as yet, except by inspiration, that a convoy of angels make their way from the celestial courts of glory to the shepherds as they are watching their flocks by night, praising God and giving glory to him in the highest on account of the glad tidings just announced. But, thus far, we find only the gospel in *promise*. Next, we read of

the gospel of the *kingdom*: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." (Matt. iv: 23.) The gospel of the kingdom was peculiarly the gospel that was preached, for the acceptance of man, from the beginning of John's ministry to the ascension of Christ. Then that order of gospel preaching ceased. Next, we read of the gospel as a matter of fact—*i. e.*, *the gospel in fact*, as defined in the beginning of this chapter. Paul defines the gospel in fact to be: "how that Christ died for our sins, according to the Scriptures, and that he was buried, and that he rose again the third day, according to the Scriptures." (1 Cor. xv: 3-4.) It is indispensable that we always bear in mind these distinct phases of the term gospel. God announced the gospel first in *promise*. John, Jesus, the twelve and the seventy preached the gospel of the *kingdom*. The twelve apostles first preached the gospel of Christ, "the power of God unto salvation," as a matter of fact, as having really transpired: but not till after it had transpired, and they were inspired and thus qualified to do so. We are now prepared to lay down the basis of our first argument in support of the proposition before us, drawn from the importance, the indispensableness of the gospel in fact.

THE GOSPEL IN FACT IS INDISPENSABLE TO THE  
EXISTENCE OF THE CHURCH OF CHRIST IN  
AN ACTUAL AND PERFECT STATE.

We now refer to the Scriptures, in order to learn the importance of the gospel in fact, that we may see that it is indispensable to the estab-



lishment of the Church of Christ, and also to its existence in a perfect state.

“Moreover, brethren, I declare unto you the gospel which I preached unto you, which also you have received, and wherein ye stand; by which also ye are saved, if ye keep in memory that which I preached unto you, unless ye have believed in vain. For I delivered unto you, first of all, that which I also received: how that Christ died for our sins, according to the Scriptures, and that he was buried, and that he arose again the third day, according to the Scriptures.” (1 Cor. xv: 1-4.) Here the apostle gives a very concise statement and definiton of the gospel in its facts—the gospel in fact—by which we learn that it consists of *three facts*, viz: the *death*, *burial* and *resurrection* of Christ. But, before thus stating the gospel, he speaks of its importance. He says it is *that by which* the Corinthians *were saved*, and that which *he* also received. If the gospel in fact was that by which the Corinthians were saved, it must have been *indispensable* to their salvation, and also the salvation of *all others elsewhere*; and, if indispensable to the *salvation of all*, it surely must be indispensable to the *establishment of the Church*, and its *actual existence in a perfect state*. Again (Rom. i: 16): “For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth—to the Jew first, and also to the Greek.” Thus we see the indispensableness of the gospel. It is here declared to be “*the power of God unto salvation to every one* that believeth—to the Jew first, and also to the Greek.” It is very reasonable, that after Jesus had died, was

buried and rose again, in order that man might be saved, and had thus, in his own person, consummated the gospel *to that end*, that he would commission his apostles to preach *that which was efficacious to that end*. Hence, he commissioned his apostles to “go into all the world and preach *the gospel* to every creature,” that they might be saved *by it*, through believing and obeying it. (Mark xvi: 15-16.)

But once more, in regard to the importance of the gospel: “But, though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As I said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.” (Gal. i: 8-9.) Here the anathema of heaven is denounced against any man—even the apostle himself, or even an angel from heaven—that should preach any other gospel than that which Paul had preached to the Church at Galatia, and which they had received; which, therefore, was not the gospel of the *coming* of Christ—promise—nor the gospel of the kingdom, but the gospel of Christ, as an actual fact that had transpired. Thus we see that the *gospel in fact* is of such paramount importance in the gospel plan of salvation that man cannot be saved without it. Neither, for the same reason, could the Church of Christ possibly be fully established, nor exist in a perfect state without it. Hence, all the ingenuity on earth never can avoid the conclusion that Christ must die, be buried and rise from the dead, before the Christian law could be fully promulgated; before the Church or King-

dom of Christ could be fully established and really exist in a perfect state, and before man could be saved, under the Christian dispensation, by the gospel.

But, that we may decide these important matters of issue, about which there has been so much disputing, and leave no further room for honest doubt, quibble or controversy, we here propound a pertinent question to all Christendom, and demand of all a positive, direct, candid answer. Let all Christendom answer, from Roman Catholicism down to the latest party that ever was organized on earth :

QUESTION: Obliterate the *gospel in fact*, and what would become of the Church of Christ to-day?

Answer: "The whole fabric would instantly crumble to the ground; all would be vain."

Very correct: for so Paul answers, with direct reference to the importance of the *gospel in fact*, in the same chapter in which he so clearly defines it (1 Cor. xv: 14-19): "And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ, whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised? And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they, also, which are fallen asleep in Christ, are perished. If, in this life only, we have hope in Christ, we are, of all men, most miserable."

“Who art thou that repliest against God?”

Here his inspired word declares that if CHRIST BE NOT RISEN, *preaching—i. e.*, preaching the gospel—is *vain, faith is vain*, the apostles are *false witnesses, all are yet in their sins*, and *all* that are fallen asleep in Christ are perished, and in this life, *only*, we should then have *hope* in Christ, and would hence be, of all men, *most miserable*. Seeing that the Church of Christ could not exist to-day without the facts of the gospel, what becomes of the positions that it was established in the days of Adam, of Abraham, of John the Baptist, or at *any time previous* to the RESURRECTION OF CHRIST? Seeing that all agree that the Church of Christ could not exist to-day, in a perfect state, without the gospel in fact, all *must* agree that it could not have existed thus before the gospel in fact transpired. Hence, all *must* agree that the Church or Kingdom of Christ was not fully established prior to the RESURRECTION of Christ. But as we promised to say something more about John’s establishing the kingdom, we shall now turn our attention to John again for a short time in pursuance of our same argument, and then return again directly to the indispensableness of the gospel in fact, and present another argument in favor of the proposition before us. Many are wont to linger around the great prophet, John, in quest of the establishment of the kingdom. Yes, they will have it that John preached the gospel; that he established the kingdom, and that he was a member of it:

1st. In view of the conclusion just arrived at, John could not possibly have preached the

gospel in fact, for the reason that *he died before Christ did*—before the gospel transpired.

2d. Therefore, he could not have established the Church, for the reason, as we have seen, that all agree that the Church of Christ could not exist without the gospel.

3d. He could not therefore have been a member of the Church or Kingdom of Christ, for the simple reason that *it did not exist in his day*.

But let our Saviour's own words decide all this : "Verily, I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist, notwithstanding he that is least in the kingdom of heaven is greater than he." (Matt. xi : 11.) How could John be greater than all that were born of women, not excepting Abraham, Isaac, Jacob, Moses and *all* that had ever lived : and, as is affirmed, a preacher of the gospel, the founder of the kingdom, and a member in it, and yet the *least* in the kingdom *greater* than he? All can surely see that somebody is mistaken—either those who affirm thus of John or our Saviour. Both cannot *possibly* be correct. What! John a preacher of the gospel, the founder of the kingdom, and himself a member of it, and yet the *least* in the kingdom *greater* than he!! And *he greater than all the prophets!!* How can this be? With their hypothesis, echo answers, how? It will not do to exult in all this as a "glorious mystery," for it is gloriously plain that John did not preach the gospel in fact, did not establish the Church, and was not a member of it. Many of the present day are wont to regard preachers as great men—the greatest men in the Church. It

is greatly to be feared that many rely too much upon the preacher, and what the preacher says. Yes, it has passed into a proverb, that this or that is as *true as preaching*. Perhaps it would be almost as appropriate to say, As *false as preaching*—for there is a vast deal of contradictory preaching, and it is probable that the major part of it is *false*. I am not saying one word in disparagement of *true preaching*. I should not be astonished that there are many who attach so much importance to their *preacher* and have so much confidence in him, because he presumes to wear the titles of Rev. or D. D., etc., that they never think of questioning what *he* says, and are even willing to let the preacher *think* for them and *believe* for them. It was one of this kind of whom I once heard the following anecdote: He lived in a city. A gentleman from the country, who was quite conversant with the Scriptures, called on him, when the subject of religion was soon introduced, and in a short time *faith* became the topic. The resident of the city being somewhat reserved and obtuse, the gentleman from the country not being able to understand him very clearly, said to him: “Pray, tell me, *what* you *do* believe?” “Well, sir,” said he, “*I cannot really tell you what I do believe; but do you go up this street two squares and turn to the left, and call in at the first large, white house. There our parson lives; he can tell you just what I believe.*” O, that the people all had the independence of mind and the moral courage to maintain the right to read, think, believe and act for themselves—as each shall have to account for himself to God! But, to

return. In view of the Saviour's language (Matt. xi: 11) and our arguments and conclusions thus far, it is quite preposterous to allege that John preached the gospel in fact, established the kingdom, and that he was in the kingdom. John was greater than all the prophets, in that he could point directly to Jesus in person, and say to the assembled multitudes, "Behold the Lamb of God, who taketh away the sin of the world;" in that he could say, amidst all the surroundings and sublime developments and divine manifestations accompanying his proclamation, "Reform, for the reign of heaven approaches." But the prophets who prophesied of the coming of Christ and the glory that should *follow* his sufferings were inferior to John, in that they had to search their own predictions in reference to these things, but were not permitted to see nor feel them. (See 1 Pet. i: 8-11.) "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you (Christians); searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow (not the glory that went before). Unto whom it was revealed that not unto themselves, but unto us, they did minister the things which are now reported unto you (Christians) by them (apostles) that have preached the gospel unto you with the Holy Ghost sent down from

heaven, which things the angels desire to look into." But again, in regard to the superiority of the Christian kingdom and the privileges of citizenship in that kingdom (Heb. viii : 6): "But now hath he (Christ) obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." Once more (1 Cor. ii : 9): "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." Here the apostle refers back to the Old Scriptures as speaking of the things which God hath prepared for them that love him, and applies them to those whose glorious and exalted privilege it is to enjoy fully the things which pertain to the Christian dispensation. But, in former ages, eye had not seen them, ear had not heard them, and heart had not felt them. Glorious and happy privilege! When we contemplate the things of former ages, and compare them with the exalted privileges and immunities of the present, I fear that we do not, as Christians and citizens of the glorious kingdom of Christ, properly appreciate our exalted privileges. Yes, it is greatly to be feared that many, very many, are not so grateful as they should be. Let us go back to the patriarchal age, where, in the midst of the dim starlight, we behold the father officiating at a crude altar in behalf of himself and family. He is scarcely able, on account of the dimness of the light, by which he is surrounded, to give a reason why he does so. He is scarcely able to realize that he is blessed in so doing, and meantime he shadows



forth thereby something good in the future ; but he really knows not what. Or, let us come down to the Jewish age, and there behold God's people amid the glimmerings of the gray moonlight making their annual journeys to Jerusalem with their offerings, that their sins may be staid off from year to year. There we see their various performances of rites and ceremonies, all dimly pointing forward and faintly prefiguring coming good, which they are not permitted to see, hear nor feel. But *now*, by the aid of the perfect sunlight of the Christian age, we find ourselves fully able to behold all things that the ancient worthies so ardently desired to see. Yes, we find ourselves able to fully realize that we are peculiarly blessed with the exalted privilege of enjoying all things that pertain to the glorious reign of Jesus, the Son of God, on earth. In consequence of these high privileges and immunities, therefore, the least in the kingdom of heaven is greater than John the Baptist—greater than all who lived prior to its establishment. Therefore, we should be truly humble, and thank God, our Heavenly Father, that we were not called out upon the stage of action until the "Son of Righteousness had arisen with healing in his beams"—until the bright and perfect day dawned upon the world. Exalted station—that of being "sons and daughters of the Lord Almighty!"—"kings and priests unto God!"—heirs of God, and joint-heirs with our Lord Jesus Christ! Glorious and inestimable privilege—that of possessing "all things that pertain to life and godliness"—that of being the happy beneficiaries of the "exceeding great and precious

promises" of the Christian age ! But, as travelers to eternity, let us be admonished by the consideration that our responsibilities are in proportion to our privileges.

## CHAPTER VI.

### ESTABLISHMENT OF THE CHURCH, AND THE FULL PROMULGATION OF THE CHRISTIAN LAW.

PROPOSITION SECOND—*The Christian Law was not fully promulgated, nor the Church or Kingdom of Christ fully established, prior to the Resurrection of Christ.*

BASIS—UNBELIEF *of the Twelve Apostles.*

**P**ROPOSITION TWO is yet before us, extending to the *resurrection* of Christ, denying the full promulgation of the Christian Law, and the full establishment of the Church of Christ prior to that event.

ARGUMENT SECOND: Our second *prime* argument is based on the *unbelief* of the twelve apostles. We now aver: *That the Twelve Apostles did not believe the Gospel in Fact till after Christ rose from the dead; and hence, as the legitimate Consequents, the Christian Law was not fully promulgated nor the Church of Christ fully established prior to the Resurrection of Christ.*

We have shown, conclusively, from the teaching of the Holy Scriptures, all Christendom bearing witness to the fact, that if the *gospel in fact* were obliterated, all would be vain—the

Church could not exist in a perfect state to-day, and, therefore, the Church of Christ could not *possibly* have been established *before* the *facts* of the gospel transpired. Then it is certain, from these irrefragible proofs and conclusions, that if the twelve apostles did not believe the facts of the gospel till after Christ rose from the dead, the Christian law was not fully promulgated nor the Church of Christ fully established prior to that time.

A want of belief in the death, burial and resurrection of Christ would disqualify an adult for membership in any party known to me in all Christendom to-day. Therefore, on the hypothesis that the Church of Christ is identical with that order of things which existed in the days of Adam, Abraham, John, or in all or any time previous to the resurrection of Christ, if we prove that the twelve apostles did not believe the facts of the gospel till after the resurrection of Christ, we thereby prove that they were not qualified for membership in the Church of Christ. All Christendom agree, and the Scriptures teach, as we have seen, that all faith and hope, as well as all prospects for the future life and happiness under the Christian dispensation, hang on the *verity* of the *resurrection* of Christ. Yes, truly, the *verity* of the *whole Christian System* depends on the *Resurrection of Christ*. Indeed, this is the *great, crowning Climax* of all proof of Jesus' *divinity—Messiahship*—that He is the SON OF GOD. (Rom. i:4.) “And declared to be the Son of God, with power \* \* \* by the resurrection from the dead.” In view of all these grand considerations, it seems perfectly absurd

to assume that the Church of Christ was fully established and really existed in a perfect state before Jesus rose from the dead. In view of all these undeniable conclusions, it is just as legitimate to affirm that natural light can exist without the sun, or that an effect can exist without a cause, as it is to affirm that the Church of Christ can really exist without the *Gospel in Fact*. Now, if we prove that the apostles did not believe the gospel in fact—the death, burial and resurrection of Christ—till after Christ rose from the dead, we thereby establish the non-existence of the Church of Christ until that time. We also, by the same argument, prove the non-existence of the Christian law to the same period. All will, thereby, be irresistibly driven to these conclusions as the logical, scriptural and legitimate consequents.

Now for the proof: After Peter confessed to Jesus, "Thou art the Christ, the Son of the living God," Jesus declared his intention to build his Church upon that truth; and thus, the great foundation truth was drawn out and exalted to great prominence; but as yet it was between Jesus and his disciples; and that it should remain so yet awhile, Jesus immediately charged his "disciples that they should tell no man that he was Jesus, the Christ." (Matt. xvi:13-20.) What, the Church of Christ fully established! the Christian law being fully promulgated! all things in full blaze! and the apostles expressly forbidden to tell any man that Jesus is the Christ!! Here I would ask all the preachers in Christendom whether they would not consider themselves very awkwardly situated if they were expressly pro-

hibited by the words of Jesus himself from telling any man that he was Jesus, the Christ. For *my* part, I do not see how the Christian law—"the law of the Spirit of life in Christ Jesus"—could be preached under such a *charge*. But this is only an unanswerable thought, by the way, to the point before us. Let us here read the next three verses (21-23), in support of the unbelief of the apostles. From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying: Be it far from thee, Lord; this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan; thou art an offense unto me; for thou savorest not the things that be of God, but those that be of men." From this it is very evident that Peter *did not believe* that Jesus would be *killed* and *raised* again. These are the facts of the gospel. Therefore, Peter did not believe the gospel in fact, as he clearly evinced by palpably denying it when Jesus told it. Peter did not understand the thing of God yet. Jesus tells Peter to get behind him as an offender, and calls him *Satan*. Hence, Peter will not do yet for a preacher of the gospel. The reader will notice in these instances, as I may say, a *double* argument, viz: The express prohibition of Jesus, not to tell any man that he is the Christ; and unbelief of the facts of the gospel. Who that believes the Bibles, or has any knowledge of language and can see a point in argument, can still argue conscientiously in the face of all this, that the dis-

ciples were preachers of the gospel in fact at that time, without which, as we have seen, the Church of Christ could not be established, nor exist in a perfect state. Where is the preacher in all Christendom that could preach, that could promulgate the Christian law fully, as under the Christian dispensation, not believing the death, burial and resurrection of Christ, and not being permitted to tell any man that Jesus is the Christ? But the reason why Peter did not believe the Saviour's words when he told him that he must be killed, etc., was, that he had a *theory* all arranged to suit his own notions. He was expecting a temporal kingdom, and that Jesus would be the king, and that, probably, *he* should rise to some high position in it. Hence, Peter did not believe that Jesus would be *killed*. This did not suit his theory. Perhaps a great many now-a-days are like Peter was then. They do not believe the plain word of God wherein it contradicts their theory. They "savor not the things that be of God, but those that be of men." Hence, the many conflicting theories. "Let God be true, though every man a liar." Now, six days after this, Jesus takes Peter, James and John on a high mountain, and is transfigured before them. But when they saw Jesus in his glorified state, they were sore afraid. Just then Peter proposed to make three tabernacles—one for Jesus, one for Moses and one for Elias. Whereupon there came a voice out of the cloud that overshadowed them, which said, "This is my beloved Son, in whom I am well pleased; hear ye him." Ever since this fiat of the Father was thundered forth, it has been the duty of man to hear God's Son;

and it will not cease to reverberate the same sentiment from shore to shore till suns shall set to rise no more.

“As they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.” From this it is evident that they did not believe in the resurrection of Christ, for they did not know *what the rising from the dead meant*. They did not so much as understand the gospel. (For all this, see Matt. xvii: 1-9; Mark ix: 2-10.) But again (Mark ix: 31-32): “For he taught his disciples and said unto them, The Son of man is delivered into the hands of men, and they shall kill Him; and after that he is killed, he shall rise the third day. But they understood not that saying, and were afraid to ask him.” Now, this is the second time that Jesus told his disciples plainly that he would be killed and rise from the dead; yet they do not understand him. But this time they were afraid to ask him. Perhaps this was because he rebuked Peter before as an offender, and called him *Satan*. But see next two verses, 33-34: “And he came to Capernaum, and being in the house he asked them, What was it that ye disputed among yourselves by the way? But they held their peace, for by the way they had disputed among themselves who should be the greatest.” This shows that they had a theory of their own, as we remarked before; they were in expectation of a *temporal kingdom*, and that Jesus would yet



deliver them from under the Romans, to whom the Jews were then subject, and that he would reign in the city of Jerusalem, a *temporal* king; and, hence, they were disputing with each other who should have the highest seat in that kingdom. Hence, when Jesus asked them what they were disputing about, "they held their peace," for they well knew that if they told him, they would thereby evince to him that they did not believe what he had just then plainly told them—that he would be killed. Surely, these unbelievers in the facts of the gospel will not yet do for apostles.\* Finally, accompanied by his disciples, Jesus goes unto Jerusalem as he said while in the coasts of Cesarea Philippi. There he enters the temple for the last time, till which time it was the house of God. But now God deserted it. Hence, as Jesus walked out of the temple, he said: "Behold, your house is deserted, for you shall not see me henceforth till you shall say, Blessed be he that cometh in the name of the Lord." But upon his entry into the city, he denounced many woes against its inhabitants; then lamented over the devoted city: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, but ye would not!" Consequently, the Jewish ministry conspire to kill him. Then a woman anoints him with "very precious ointment," at which his disciples are

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\* Apostle means, "specifically, one of the twelve disciples of Christ sent forth to preach the gospel."—*Webster*.

indignant; but Jesus says, "For in that she hath poured this ointment on my body, she did it for my burial. Verily, I say unto you, Wheresoever *this gospel* shall be preached in all the world, there shall also this that this woman hath done be told for a memorial of her." Then Judas Iscariot, one of the twelve who, doubtless, was apprised of the conspiracy of the elders, chief priest and scribes, on hearing Jesus speak of the nature and object of this anointing, and learning that it *was for his burial*, concludes that he will be killed, sure enough, and that the whole matter will end at that. So he determines to make the best of it he can for himself; therefore, he goes immediately to these conspirators, and sells Jesus for thirty pieces of silver. Jesus tells his disciples that they shall all be offended because of him that night. But Peter, that forward, noble-hearted earnest disciple, said to Jesus, "Though all men shall be offended because of thee, yet will I never be offended." Jesus said unto him, "Verily, I say unto thee, that this night, before the cock crow, thou shalt deny me thrice." Peter said unto Him, "Though I should die with thee, yet will I not deny thee." Likewise, also, said all the disciples. Jesus is betrayed into the hands of sinful men. Judas, the traitor, comes, and with him a multitude, with swords and staves, who lay hands on Jesus and take him. Then Peter draws his sword and begins to fight, thus bravely evincing his determination to rescue his expected king. This was remarkable bravery. Though brave, he was submissive: for when Jesus told him to put up his sword, he did so. Doubtless, Peter thought if he should do valiant

fighting just here and rescue his king, that he would be sure to award to him the highest seat in his kingdom. But, being disarmed and finding themselves overpowered, the disciples all fled, leaving Jesus alone in the custody of the rugged soldiers, who lead him off to the bar of trial. But, Peter, in his concern, comes up. With breathless anxiety, he looks, he listens, he hears the testimony of suborned witnesses. He is well aware of the hypocrisy and wickedness of the rulers. As the trial progresses, his hopes of the acquittal of his king grow faint and fainter, and his convictions that He will be killed, as he said at Cesarea Philippi and Galilee, grow strong and stronger. All the hopes that he has hitherto entertained as to a temporal kingdom, and that Jesus would be a temporal king, have almost vanished. Finally, the death of his expected king appears inevitable. His mind hastily runs over the past three years and a half that he has been following Jesus of Nazareth with cheering prospects of future greatness. But, alas! he perceives that all is vain! for while intensely engaged in reminiscences of the past, and overwhelmed with anxiety, not only as to the fate of his king, but as to his *own* fate—yet looking, listening in breathless suspense—he sees the high priest rend his clothes, he hears him say, “He hath spoken blasphemy.” Then he hears the Court say, “He is guilty of death.” Alas for Peter! So appalling are the surroundings, and so heartrending the scenes, that the fear of this hitherto forward, noble-hearted, brave disciple becomes so great that his blood runs cold in his veins. He begins to warm him-

self by a few coals of fire, meantime manifesting as little concern as possible. Presently, a little damsel approaches him, and says to him: "Thou also wast with Jesus of Galilee." "But he denied before them all, saying: 'I know not what thou sayest.' Presently, another maid said: 'This fellow was also with Jesus of Nazareth.' And again he denied, with an oath, 'I do not know the man.' And after awhile came unto him they that stood by, and said to Peter: 'Surely, thou also art one of them, for thy speech betrayeth thee.' Then began he to curse and to swear, saying, 'I know not the man.'" (Matt. chapter xxvi.)

Now, Peter was induced to act thus from the firm conviction that they would kill his expected king, and that *he* would be likely to share the same fate, if he was proved to be one of his followers. Hence, the stronger the evidence to the point, the stronger was his denial. So, finally, when they added, "Thy speech betrayeth thee," the evidence was so strong that he concluded that the only alternative to save his own life was to curse and swear, and deny that he knew Jesus, and thus act in a manner unbecoming a disciple of the meek and lowly Nazarene. Yes, Peter cursed and swore, and said, "I know not the man." Now, let us do Peter ample justice in this matter. In justice to this disciple, let me say that he acted in a manner that might reasonably have been expected of any uninspired man under the circumstances, considering properly the nature of the case. Remember, he was under the Jewish dispensation. In consequence of his wrong views of Jesus and his kingdom,

his hopes were all blasted. As for future hope in Jesus, he has none: for he believes in His *death*, but *no more*. He supposed—believing that Jesus would be killed—that *he* would probably be killed also, and that the *whole matter* would *soon end*. Then, in view of the nature of the case, who would not have acted in a similar manner? Shall I say that Peter here used profane language, and told a falsehood? Who will deny it? How will Peter do, now, for a preacher of the gospel? What, a preacher of the gospel curse and swear, and tell a falsehood, knowingly!! All who believe the Bible must agree that he cursed and swore, for it is clearly stated, To deny that he knowingly told a falsehood, is to contend that he did not know Jesus, and that in the sense of having personal acquaintance with him. This would be to make Peter too much of a *dunce* to preach the gospel, for at this time he had been with Jesus for *three years and a half*. Surely, he knew Him. But, on the hypothesis that Peter was a preacher of the gospel in fact then, it must be contended that he was inspired. If so, why did he not know Jesus—or, if he knew him, why did he use profane language and deny that he knew him? Again: on this hypothesis, why was this inspired preacher of the gospel so cowardly here, and about fifty-five days afterward was as bold as a lion, and ever after continued to be? Again: No Church, that claims to be orthodox, will license a man to preach the gospel unless they have evidence that he is converted. Therefore, to contend that Peter was then a preacher of the gospel, is to contend that he was converted. Hence, all who

thus contend, must admit that *Peter* "*fell from grace!*" The fact is, Peter was not converted at that time, at least in regard to these things (see Luke xxii: 31-32): "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren." Candid reader, may we not ask, now, in view of all these insurmountable difficulties to the contrary, who that believes the Bible, can conscientiously contend that the apostles believed and preached the gospel in fact—that the Christian law was fully promulgated, and that the Church of Christ was fully established prior to the resurrection of Christ?

But we shall now prove, that after Jesus was crucified and buried, His disciples did not believe that he would rise from the dead. On the morning of Jesus' resurrection, Mary Magdalen and Joanna and Mary, the mother of James, and other women, went to the sepulchre with spices to embalm His body, supposing it would remain in the tomb. By so doing, they evinced that they had no idea that he would rise from the dead. But, behold! when they got to the sepulchre, an angel had rolled the stone away from the door, and sat upon it. "And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified; He is not here, for He is risen, as he said. Come, see the place where the Lord lay, and go quickly and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee: there shall ye see him: lo, I have told you." (Matt.

xxviii: 5-7.) So they hasten to tell the disciples; but "their words seemed to them as idle tales, and they believed them not." (Luke xxiv: 10-11.) Thus, we see that the apostles did not believe the gospel in fact until after Jesus rose from the dead. Again: As two of his disciples are going to Emmaus, talking together of his demise, with hearts filled with sadness, Jesus overtakes them and says to them: "'What manner of communications are these that ye have one with another, as ye walk and are sad?' And the one of them, whose name was Cleopas, answering, said unto him, 'Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?' And he said unto them, 'What things?' And they said unto him, 'Concerning Jesus of Nazareth, which was a prophet, mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted it had been He which should have redeemed Israel: and besides all this, to-day is the third day since these things were done.'" (Luke xxiv: 13-21.)

Why this sadness? Their expected king had been killed and buried three days ago, and their hopes are all buried with him. But, alas! Israel is not redeemed. Hence they say, "*But we trusted it had been He which should have redeemed Israel.*" After Jesus is made known to them in breaking bread, they hasten back to Jerusalem, and tell it unto the residue (the eleven apostles); "NEITHER BELIEVED THEY THEM." "Afterward he (Jesus) appeared unto the eleven

as they sat at meat, and upbraided them with their UNBELIEF and hardness of heart, *because they BELIEVED NOT them which had seen him AFTER HE WAS RISEN.*" (See Mark xvi: 13-14.) If this does not prove the unbelief of the apostles in the *gospel in fact*, till *after* Jesus rose from the dead, nothing can be proved. "But Thomas, one of the twelve, called Didymus," had said, "Except I shall see in his hands the print of the nails, and thrust my hand into his side, I WILL NOT BELIEVE." Jesus, knowing that Thomas had required this evidence of his resurrection, said to him: "Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not FAITHLESS, but BELIEVING." Upon such positive and infallible proof as this, Thomas, the last skeptic, seems to view Jesus no longer as a mere man, but the divine Son of God. Hence, he exclaims, "My Lord and my God!" (John xx: 24-28.)

Thus, we see it required many infallible proofs to convince the apostles of his resurrection. But, finally, they are all convinced and become believers of the gospel in fact. From all the premises now before us, we conclude that nothing can be plainer than that the twelve apostles did not believe the gospel in fact till after Christ rose from the dead; and, therefore, they did not preach it. From the very nature of things, they *could* not have preached it until after it transpired, and they were convinced of it. Prior to the gospel in fact, it was a matter of promise—prospect—prophecy. ["Thus it is written, and thus it behooved Christ to suffer, and to rise from



the dead the third day." So the Church of Christ, prior to the transpiration of the gospel, was a matter of promise—prospect—prophecy.] "Upon this rock I will build my Church." Finally, in fulfillment of prophecy, Jesus died, was buried, and rose again the third day, according to the Scriptures; and thus the gospel in prophecy became the gospel in fact. So, finally, the establishment of the Church became a matter of fact.

If the proposition before us is not clearly proved, surely it must be because there is *no meaning in language—no power in reason—no force in logic—NO TRUTH IN THE BIBLE*. But, from the *meaning of language—the power of reason, the force of logic, and the TRUTH OF THE BIBLE*—we are irresistibly driven to the legitimate conclusion, *That the Christian Law was not fully promulgated, nor the Church or Kingdom of Christ fully established, prior to the RESURRECTION OF CHRIST*.

## CHAPTER VII.

ESTABLISHMENT OF THE CHURCH, AND THE FULL  
PROMULGATION OF THE CHRISTIAN LAW.

PROPOSITION THIRD—*The Christian Law was not fully promulgated, nor the Church or Kingdom of Christ fully established, prior to the First Pentecost after Christ rose from the Dead and ascended into Heaven.*

BASIS—*Ignorance of the Apostles.*

TO the close of our last, we traveled over all the ground from Adam on down to the Resurrection of our Saviour, in quest of the full promulgation of the Christian Law, and the full establishment of the Church of Christ, and its real existence in a perfect state, but found them not. We now advance a *third* step further—to the *First Pentecost* after Christ's Resurrection—just *fifty days* further. We shall remain on the negative side of this question yet fifty days, then we shall assume the affirmative. From the foregoing, it is perfectly certain that the Christian law began to be fully promulgated, and that the Church of Christ was fully established at some period after Christ rose from the dead. But when—where? These are the great questions before us yet to be answered in the light of inspiration. Was it immediately on the day that Christ rose from the dead? Surely not,

for we have seen that his disciples were yet in unbelief of his resurrection; in consequence of which, their hopes are all blasted, their hearts are filled with sadness, and they are mourning and weeping and lamenting his death, having not the remotest idea that he would rise from the dead; and even when his resurrection is declared to them by the women upon the authority of an *angel*, "their words seemed to them as idle tales, and they believed them not." Was it when Thomas, the last skeptic, was convinced? True, the gospel had actually transpired and had become a matter of *fact*, and as such was then believed by the eleven disciples, and, in the meantime, "he was seen of above five hundred brethren at once."

*Argument Third:* Our third *prime* argument is based on the *ignorance* of the eleven apostles. We here aver, that when the apostles were all convinced of the verity of the *gospel in fact*, they did not then fully understand the "*Gospel of Christ*" as "*the power of God unto salvation*;" neither the *object* of Christ's mission, nor the *nature* of his kingdom. The mere facts of the gospel—the death, burial and resurrection of Christ—were all that the apostles knew at that time of the gospel of Christ as the power of God unto salvation, as it became in its subsequent development. The mere facts of the gospel of Christ were not the whole of God's power unto salvation, but a part of it. Hence, the mere transpiration of the gospel, although indispensable to the full promulgation of the Christian law and the establishment of the Church and the salvation of sinners under the Christian dispen-

sation, was not *all* that was necessary thereto. Therefore, the full knowledge of these important matters, as yet, existed only in the mind of Jesus and his Father. The disciples, not knowing anything more than what they had seen or heard up to that time, could not, in the very nature of things, possibly go any further. Hence, the Church of Christ was not fully established immediately on the apostles' believing the gospel. But again: Was the Church of Christ fully established at the ascension of Christ into heaven?

We are now prepared to aver, That the Church of Christ was not fully established prior to the Ascension of Christ into heaven—forty days after he rose from the dead. Now, let us turn to the Acts of the Apostles, and begin with the first of that book: “The former treatise have I made, O, Theophilus, of all that Jesus began both to do and to teach, until the day in which he was taken up; after that, he, through the Holy Ghost, had given commandments unto the apostles whom he had chosen; to whom, also, he showed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God; and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they, therefore, were come together, they asked of him, saying, ‘Lord, wilt thou at this time restore again

the kingdom to Israel ?' And he saith unto them, 'It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth.'" (1-8 verse.) Upon a close examination of this passage, we find abundant data for our position. We first invite special attention to verse 3, where we find that "he showed himself alive, by many infallible proofs," to his disciples, These infallible proofs we referred to in our last chapter. By thus showing himself alive, the apostles are convinced of the verity of the gospel in fact, as we have seen. But it would seem that the disciples must have needed a great deal of teaching after they were convinced of the resurrection.

Hence, Jesus was speaking to them of the things pertaining to the kingdom of God during forty days. If the kingdom had been established prior to this time, why the necessity of all this teaching in reference to it? Surely, the disciples were very dull not to have learned any more about it than all this implies, if it had been in existence from Adam, Abraham or John! But, after Jesus has been speaking to them for this long period, most of which it is probable that they were in retirement, nothing to divert their minds from the subject, and doubtless they are very much concerned about it; yet they evince most clearly that they are grossly ignorant of the nature of Christ's kingdom, by asking Him, "Lord, wilt thou, at this time, restore again

the kingdom to Israel?" (Verse 6.) Hence, we see that they had revived the same old theory of a temporal kingdom that they had before Jesus' death, which, as we have seen, occasioned all their previous unbelief and their subsequent sadness. The Jews, as a nation, as we have seen, were extremely anxious to be delivered from the power of the Romans, and the disciples were equally anxious. They seem to have become somewhat impatient, that Jesus has been with them so long since his resurrection and has not redeemed Israel, and taken the throne as king. Hence, they can no longer restrain their anxiety in regard to this matter that they are looking upon as the great object of Christ's mission into the world. But, after the kingdom of Christ is really established, we hear no more of this temporal kingdom, unless it be from uninspired and aspiring men, such as they were previous to its establishment. Why is this? Simply because, that after the kingdom of Christ is established, it is so far superior to that temporal arrangement, that they are fully satisfied with it. Hence, if the kingdom of Christ had been established at any time previous, they would have been fully satisfied with it, and would not have propounded that question. They would not have thought of it. They would have known better. Like causes produce like effects. From this, it does seem that an ordinary school-boy, ten years of age, can see that the Kingdom or Church of Christ was *not fully established* for forty days after Jesus rose from the dead, or at any previous time: but that it *was fully established* at some subsequent period *in the days of*

*the apostles.* Thus far, we find an *interregnum* of *forty-three days* intervening between the death of Christ, at which time the old law was taken out of the way, and the fortieth day after his resurrection. During this period all things seem to remain in *statu quo*—*i. e.*, in their former state. During this interregnum, so far as we are informed, there is no man legally authorized to open his mouth in promulgation of any law, unless it be excepted, that Jesus was speaking to his disciples of the things pertaining to the kingdom of God during the forty days. Granting this, we contend that during this period, Jesus is the only teacher, the things pertaining to the kingdom the only subject, and the disciples the only auditors. But, if the Church or Kingdom was fully established, and the apostles fully understood all things pertaining to the gospel plan of salvation as under the Christian dispensation, I ask, *Why all this teaching?* WHY THIS INTERREGNUM? Surely, there must be something lacking yet that is indispensable to the going forth of the apostles, the full promulgation of the Christian law, and the full establishment of the Christian institution. I will here state, in anticipation, what I may yet show to be the divinely authorized order of concomitants that necessarily and uniformly attach to the *gospel of Christ*, in order that it be "*the power of God unto salvation*," and *result in that end*. First, the gospel must transpire; second, it must be preached; third, it must be heard; fourth, it must be believed; fifth, it must be obeyed.

Then, and not till then, does it prove to be uniformly "*the power of God unto salvation*."

Then, and not till then, does it bring men, aliens from God, within the purview of the promises. Therefore, in the gospel plan of salvation, there are facts to be believed, commands to be obeyed, and promises to be enjoyed. Now, in view of this, let us recur to the situation at the expiration of said interregnum, that we may ascertain that there were some things yet lacking that were *indispensable* to the going forth of the apostles, the full promulgation of the Christian law, the full establishment of the Church of Christ, and that men might be saved by the gospel, as under the Christian dispensation. Now, let us keep these ends to be accomplished in view, until we see what things *indispensable* were yet lacking. First, the gospel had transpired; second, the apostles understood and believed it thus far and no farther; third, they had not been commissioned to go forth and preach it; fourth, they did not fully understand the gospel of Christ, as God's power unto salvation; fifth, they were not qualified to preach it. Here are *five* distinct points, all indispensable to the ends in view, and but *two* of them really existed on the part of the apostles at the time mentioned. Reader, suppose a man owes you *five* dollars, for which you hold his note. If he should come and pay you but *two* dollars, and demand his note as a full receipt, claiming that he had paid the whole debt, would you let him have it? Certainly not. You would consider him very unjust, indeed, seeing that he *lacked three* dollars of paying you the full amount clearly expressed in the note.

Hence, the disciples, at the period mentioned,



might continue to pray appropriately, as Jesus instructed them, after John's imprisonment, "Thy kingdom come." At the expiration of the forty days, Jesus, having sufficiently demonstrated his Messiahship, and his willingness and ability to save to the uttermost all that would come unto God by him, and having consummated the gospel plan of salvation, so far as his personal presence with his disciples was necessary, turns it over into the hands of his disciples, tells them not to depart from Jerusalem, but to "wait for the promise of the Father, which, saith he, ye have heard of me." But, before we proceed further, let us recur to the Saviour's answer to the question, "Lord, wilt thou at this time restore again the kingdom to Israel?" Please notice his answer: "It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts i: 6-8). In his answer to this question, Jesus maintains his usual manner of answering questions, in order to instruct, rather than to satisfy, in a direct manner, the desire of the propounder; often not explaining in reference to their peculiar views, but answering with reference to the *real state* of the matter, in view of future developments. Thus, he answers this question with reference to the future establishment of the Christian kingdom, contemplating future developments respecting it, well knowing that the whole matter would be fully explained, and that the disciples would

understand all about it when it should all be developed and consummated.

Now, let us notice his answer, specifically: "It is not for you to know the times or the seasons which the Father hath put in his own power." Thus far, he puts them off without an answer, and gives them to understand that the Father had reserved that matter to himself, and, therefore, it was not for them to know as yet. "But," says he, "ye shall receive power, after that the Holy Ghost is come upon you." That is, *you shall know it when the Holy Ghost comes upon you*: for *then* the kingdom will be established. When did the Holy Ghost come? We shall see, in due time. Hence, the kingdom was not established until the Holy Ghost came. But what are they, then, to do? "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." \*

The apostles could not be competent witnesses of Jesus in his earthly ministry and of all things that transpired, but from personal observation or knowledge. Neither could they be witnesses unto Jesus after he left the earth, but by inspiration of the Holy Spirit, in addition. Hence, in order that they be witnesses unto him after he left the earth, in regard to his earthly ministry, and in the subsequent development of things pertaining to his kingdom and the salvation of

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\*It is worthy of note, that after the Holy Ghost came upon the apostles and qualified them to preach the gospel and bear witness, they began in Jerusalem, and so continued to conform to the order as here consecutively stated by Jesus in contemplation of their future work and travels as his witnesses.

the world, they must not depart from Jerusalem, but they *must wait there* until they are endued with power from on high to guide them into all truth in their testimony. The last question propounded to Jesus by his disciples is in reference to the kingdom, and is answered by him in such a manner as to put it in the *future*, but so that they should fully understand and appreciate it when it should come. But, as we said before, he turns the whole matter over to his disciples. This he does, contemplating the future coming of the Holy Spirit to guide them into all truth. But, let us pause for a moment just here, that we may contemplate the divine majesty of the Christ, the Son of God, that we may try to comprehend the situation. Near the place where he was crucified, buried and raised from the dead, we see Jesus with his disciples. He is about to take his final leave of his beloved ones, who have as faithfully followed him during his many trials as could be expected of poor, frail, short-sighted mortals. Yes, the time of his departure, the mention of which filled the disciples' hearts with sorrow, has arrived. He is now to quit the walks of men, where he has been for three years and-a-half going about doing good, the reputed son of Joseph, a man of sorrows and acquainted with grief. Yes, here we see Jesus, surrounded by his little band of Galileans, almost ready to pronounce his last benediction upon them. As if having just made an end of recounting his many trials and sufferings, and his triumphs over the machinations of the world, and his victory over death in order to redeem a lost world, he breaks forth, as if in contemplation of his own majesty,

as the future Potentate of the universe, and pronounces the most superb preamble that ever greeted the ears of finite beings since the world began, as if to inspire all whom it may concern with implicit confidence in him, and add paramount importance to every word he is about to utter, upon which, in a great measure, hangs the future destiny of a sinful world until time shall be no more and while eternity shall endure. But, let us hear his sublime preamble, and the important words that follow: "And Jesus came and spake unto them, saying, 'All power is given unto me in heaven and in earth.'" *Wonderful preamble!* ALL POWER IN HEAVEN AND IN EARTH! O, how competent Jesus, the SON of GOD, must be as a *law-giver!*

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." (Matt. xxviii: 18-20.) Again: "And he said unto them, 'Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.'" (Mark xvi: 15-16.) Once more: "Then opened he their understanding, that they might understand the Scriptures, and said unto them, 'Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of

my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.' And he led them out as far as to Bethany, and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them and carried up into heaven. And they worshiped him, and returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God." (Luke xxiv: 45-53.) Thus it is, that Jesus, the Great *Testator*, after having procured the *great legacy* for lost sinners with his own blood, and confirmed his *Last Will and Testament* by his own death, reads it to his chosen *Executors*, leaves it in their hands, and takes a copy with him to the high, Ecclesiastical Court of the universe, where he records and probates it; and there it stands recorded to-day in the archives of heaven, and will stand recorded there until the great and final day of adjudication.

"Heaven and earth may pass away, but my words shall not pass away;" "The words that I speak unto you, they are spirit and they are life, and they shall judge you at the last day," said Jesus. In view of these important and solemn considerations that reach into eternity, O, how important it is that all who would be the legal, rightful inheritors of the great legacy, should carefully and heartily comply with *all* the conditions found stipulated in the will. Just here, we earnestly solicit special attention to some very important differences between this, the *great and last commission*, and that formerly given by Jesus to his disciples, to which his own ministry and that of John also conformed. They *differ*

*materially* in at least *six* distinct points: 1st. As to *authority*; 2d. As to *whom* sent; 3d. As to *what* was preached; 4th. As to *objects* to be accomplished; 5th. As to *place* of *beginning*; 6th. As to *duration*. *First*: God's authority was supreme until the law of Moses was nailed to the cross and taken out of the way, and even till Jesus declared, "All power is given unto me in heaven and in earth." Hence, prior to this period, all ambassadors are sent from God, or by his prime authority, and all things are done by them in the name or by the authority of God in the prime sense. "There was a man sent from God whose name was John." (John i: 6.) Therefore, John the Baptist acted by the authority of God. John did not preach, baptize nor do anything in the name of Jesus. But Jesus says: "I can of mine own self do nothing: as I hear, I judge, and my judgment is just, because I seek not mine own will, but the will of the Father which hath sent me." (John v: 30.) Again, He says: "I am come in my Father's name, and ye received me not." (Verse 43.) Once more, Jesus says: "I must work the works of him that sent me, while it is day." (John ix: 4.) So, we see that John and Jesus both acted in the name, or by the authority of God, in a *prime sense*. True, Jesus sent the twelve and the seventy disciples to preach and perform miracles, saying: "Freely ye have received, freely give;" but they preached and performed miracles by the authority of God in the prime sense, and Jesus sent them, or, as I may say, deputed them in a secondary sense. Therefore, all things were performed in the name or by the authority of God in a prime sense until

all power was given unto his Son. Up to that time, these eighty-four preachers preached repentance and remission of sins in the name of God. But, after that time, repentance and remission of sins are to be preached IN THE NAME OF JESUS. After the fact of Jesus' coronation in Heaven is declared to the world, in almost every discourse and epistle we may see a recognition of the authority of Christ. Yes, He is "head over all things to the Church," and will reign supremely until "He shall have put down all rule, and all authority and power." "Then He shall deliver up the kingdom to God the Father. Then shall God be all in all." "For He (Jesus) must reign till he hath put all enemies under his feet." *Second:* Under the former commission, they were expressly confined to the "lost sheep of the house of Israel" (the Jews), and strictly forbidden to go "into the way of the Gentiles or into any city of the Samaritans." Under the last commission, they were commanded to "go teach *all nations*"—"go ye into *all the world*, preach the gospel to *every creature*." *Third:* Under the former commission, they preached the *gospel of the kingdom*. Under the last commission, they preached the *gospel of Christ*—"the power of God unto salvation." Under the former, they said: "The kingdom of heaven is at hand," and were instructed to pray, "Thy kingdom come." Since the announcement of the coronation of Jesus, no inspired man ever said, "The kingdom of heaven is at hand," nor prayed, "Thy kingdom come." *Fourth:* The objects of the former were that Christ might be manifest to Israel, and to prepare a people for the Lord.

By it material was prepared, ready, of which to build the Church when the time came to build it as typified by Solomon's temple. The objects of the last commission were, that sinners might receive remission of sins, the gift of the Holy Spirit and the hope of eternal life, and thus, by living a holy life, be conformed to the image of God's Son, and thereby become prepared material for the everlasting kingdom. Under the former commission, baptism was administered by the authority of God, no formula given, with no gift of the Holy Spirit promised to the subject. Under the last, baptism is administered by the authority of Jesus, the Christ, in the name of the Father, and of the Son, and of the Holy Spirit, with the promise of the gift of the Holy Spirit to the subject. *Fifth:* Under the former, repentance and remission of sins were preached in the name of God, and began in the *Wilderness* of Judea. "As it is written, The voice of one crying in the wilderness." Under the last, "repentance and remission of sins" were preached *in the name of Christ*, BEGINNING AT JERUSALEM. "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead, the third day, and that repentance and remission of sins should be preached *in His name* among all nations, *beginning at Jerusalem.*" *Sixth:* The former was to remain until it had accomplished the objects intended as above mentioned, and until it was repealed by the enactment of the last law—the last, great commission. "The last law enacted always repeals all former laws and parts of law wherein they conflict with it."—*Blackstone*. The last—the great commission—is to remain until



all are brought into subjection to Jesus, the Son of God: until "every knee shall bow and every tongue confess that Jesus is Lord, to the glory of God the Father," "even unto the end of the world."

Having found so many important points of material difference between these two commissions, and since the last law enacted always repeals all former laws and parts of law wherein they conflict with it, we must decide that the former is repealed, and that the latter is now in full force. As we have seen, Jesus gave this last law to His disciples, told them to tarry in Jerusalem until they were endued with power from on high, and immediately took his exit to heaven; and the disciples immediately went to Jerusalem, where we find them "continually in the temple, praising and blessing God," waiting for the promise of the Holy Ghost. Yes, while the disciples beheld Him, Jesus left the earth, and began to rise up higher and higher. Meantime, the disciples are gazing upon him with intense interest as He goes up higher and still higher, until finally their physical vision is cut off from him by a cloud that intervenes and receives him out of their sight. "And while they looked steadfastly toward Heaven, as He went up, behold, two men stood by them in white apparel, which also said: 'Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.'"

That the disciples might not be left to depend on their own imaginations or conjecturings, these two heavenly messengers announce to them the

important fact of His entrance into Heaven, which it was very necessary that they should know just then. "Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey And when they were come in, they went up into an UPPER ROOM, where abode both Peter, and James, and John, and Andrew, Phillip, and Thomas, Bartholomew, and Matthew, James the son of Alpheus, and Simon Zelotes, and Judas the brother of James. These all continued, with one accord, in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren." (Acts i: 9-14.) Thus, we find Jesus in heaven, the great metropolis of the universe, and His disciples in an UPPER ROOM in the TEMPLE in Jerusalem, the great metropolis of earth, awaiting the promised power to guide them into all truth as the ambassadors of the King, as the Executors of the Great Testator, with His confirmed Will in their possession, ready to open, read and execute it so soon as they are properly qualified to do so.

But, *here they must tarry* until they are endued with power from on high, in obedience to the last injunction that Jesus, the supreme law-giver, ever uttered while here on earth. As to the precise length of time the apostles tarried in Jerusalem, awaiting the bestowment of the Holy Spirit, there is a difference of opinion. Some say, seven days; others, ten. I shall undertake to say, with becoming modesty and due deference, that they tarried *ten days*. Hence, we are yet on the negative side of the question before us, and expect to remain so for ten days yet. Hence, we

are prepared to deny that the kingdom of Christ was fully established for ten days after Jesus gave to his disciples the last commission and ascended into heaven. But, while the apostles are tarrying, let us see whether we can find some additional reasons for our main position: "And it shall come to pass, in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. ii: 2-3. See, also, Micah iv: 1-2, where we find almost the same words.) Hence, we have two inspired witnesses testifying that the "law (Christian law) shall go forth of Zion, and the word of the Lord (the Lord Jesus) from Jerusalem." The phrases, "mountain of the Lord's house" and "house of the God of Jacob," are here used metaphorically for the Christian institution—the Church of God. Paul says to the Church at Corinth, "Ye are God's husbandry, ye are God's building." (1 Cor. iii: 9.) See, also, 1 Tim. iii: 15: "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth." Again (Heb. x: 21): "Having a high priest over the house of God." We could refer to other passages, clearly showing that "house of God" is used in reference to the Church of God, but these are sufficient. But

this house (Church) of God is to be established in the *last days*. So is the word of the Lord to go forth from Jerusalem in the *last days*—that is, the last days of the Jewish age. Here the question has been propounded over and over, again and again, Where is the fulfillment of these prophecies, previous to the first Pentecost after Jesus rose from the dead and ascended into heaven? Here, I repeat the same question, and until it is answered satisfactorily to the contrary, I shall remain in the belief that it found its fulfillment in the events of the day of Pentecost. Therefore, I conclude that the Church of Christ was not fully established prior to the said Pentecost. But, while the apostles are tarrying in Jerusalem for the endowment of the Holy Spirit, that they may speak the word of the Lord as the Spirit gives them utterance, let us see some other reasons for our position. The annunciation of the glorification and coronation of Jesus, was not made until the day of Pentecost. There are at least *five* elements necessary to the perfect existence of a kingdom: 1, King; 2, Constitution; 3, Laws; 4, Territory, and, 5, Subjects. On the hypothesis that the kingdom of Christ was established prior to said Pentecost, we should have a kingdom without a king; and, as we have seen, both Isaiah and Micah say, “The law shall go forth of Zion, and the word of the Lord from Jerusalem,” we see it would be without its law. Hence, since it lacked these two essential elements, it could not have been a perfect kingdom; and hence, it was no kingdom at all. Also, we proved by Paul, that these two prophets spoke of the establishment of the Church in the last days on Pentecost,

by their use of the phrase, "The Lord's house." But, let us examine it as the Church or *body* of Christ, and Christ its *head*. "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for His body's sake, which is the Church." (Col. i: 24.) See verse 18: "And He is the head of the body—the Church." *Question*: When was Christ made head of the Church? *Answer*: "The eyes of your understanding being enlightened, that ye may know what is the hope of His calling, and what are the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principalities, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the Church, which is His body, the fullness of Him that filleth all in all. (Eph. i: 18-23.) From these passages, it is clear that the Church is the *body* of Christ; also, that Christ is the *head* of the Church. But, we also learn that Christ was not made head over all things to the Church till he was seated at God's own right hand in the heavenly places, when he was crowned above all principalities, power, might and dominion, and every name that is named in this world and the world to come. Hence, on the hypothesis that the Church of Christ was established before He

was crowned—made head—we should have the body of Christ without a head!

More yet: We learn from James ii: 26, that “the body without the spirit, is dead.” *Question:* When was the spirit given? *Answer* (John vii: 39): “But this spake he of the spirit which they that believe on him should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified.” Hence, if the Church—the body of Christ—was established before Jesus was crowned—made head—before he was glorified, and the spirit given, we should have the kingdom without a king and without law, and the Church—the body of Christ—without the head, without the spirit. Hence, we should have a kingless, lawless kingdom, or a headless, spiritless dead body!! A ghastly object, indeed! Before it can be made to appear that the Church or Kingdom of Christ was fully established prior to the day of Pentecost, all our arguments and conclusions thus far must be fairly answered, and all difficulties fully explained, and something better given to the contrary, which we predict no conscientious believer of the Bible will ever undertake to do. He who would affirm and undertake to prove that the Church of Christ was fully established prior to the first Pentecost after Jesus rose from the dead, would thereby evince either a want of candor, belief of the Bible, or gross ignorance of its teachings. If the last, he needs not give himself any uneasiness, for he will not be held accountable. If either of the others, there remains for him “a certain fearful looking-for of judgment and fiery indignation, which shall devour

the adversaries.” He who would undertake to contradict thus palpably the clear teachings of the Bible, would contribute tenfold more to make skeptics than Christians, especially among those who are unsuspecting and untaught. Now, since we have deduced our conclusions from clear statements of the Scriptures and fair logical reasoning, based unmistakably on their teaching in favor of our position, all passages that seem to indicate that the Church of Christ was established prior to Pentecost, must be so construed as to agree with that which is clear, unmistakable and certain—else truth is inconsistent with itself. Then, as a safe rule of interpretation, Let the doubtful agree with the certain; the obscure with the plain; the figurative with the literal. We are now prepared to go to Jerusalem, to await the arrival of Pentecost, that we find the *beginning* of the Christian institution, that we may be able to see the beauty and harmony of the gospel plan of salvation, which began *there* and *then* to be preached by the apostles who have been continually in the temple for *ten days* previous to the memorable day of Pentecost, in obedience to the last command that the Son of God gave them before he took his exit to the throne of the universe, on which he was seated at the right hand of God the Father, Lord of lords, and King of kings.

## CHAPTER VIII.

ESTABLISHMENT OF THE CHURCH, AND THE FULL  
PROMULGATION OF THE CHRISTIAN LAW.

PROPOSITION FOURTH—*The Christian Law WAS FIRST FULLY PROMULGATED and the Church or Kingdom of Christ WAS FULLY ESTABLISHED on the FIRST PENTECOST after Christ rose from the Dead and ascended into Heaven.*

**H**ITHERTO, we have dwelt on the *negative* of this great question, preparing for this, our main affirmative proposition. We now assume the affirmative. Our fourth *prime* argument is based on the importance of the Holy Spirit's agency.

*Argument Fourth:* The Giving of the Holy Spirit, as on the Day of Pentecost, to inspire and guide the Apostles into all Truth, was indispensable to the Full Promulgation of the Christian Law, and the Full Establishment of the Church or Kingdom of Christ.

Preparatory to the indispensable endowment of the apostles with the Holy Spirit on the day of Pentecost, Jesus speaks to his disciples, as follows: "Nevertheless, I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove (convince) the



world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you." (John xvi: 7-14.) Again (14-26): "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Once more (Luke xxiv: 49): "And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

From this language of our Saviour, we learn that the Holy Spirit has a great work to do. Yes, the great work of "convincing the world of sin, righteousness and judgment." How indispensable, then, is the coming of the Holy Spirit! How is he to do this great work? "He shall not speak of himself, but whatsoever he shall hear, that shall he speak." Then, he is a speaking Spirit. Through what instrumentality does he speak? "Behold, are not all these which speak Galileans? And how hear we in our own tongue wherein we were born?" (Acts ii: 7-8.) Hence, he speaks through apostles to the understanding of the world: and, therefore, by his words, he performs

the great work assigned him—that of convincing the world of sin, righteousness and of judgment: in order to which his coming to guide the apostles into all truth was *indispensable*. In thus guiding them, he takes cognizance of the past, the present and the future. In order that this indispensable, infallible power and guide come, Jesus said, “But tarry ye in the city of Jerusalem until ye be endued with power from on high.” All are now ready. Christ, the chief executive, on his throne in heaven, the great metropolis of the universe—the apostles, his chief ambassadors, awaiting the promised power in the temple in Jerusalem, the great metropolis of earth. Let us now begin with Acts ii: 1: “And when the day of Pentecost was fully come, they (the disciples) were all, with one accord, in one place. (In an upper room in the temple. Acts i: 13-14.) And, suddenly, there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance.” Here is the fulfillment of the Saviour’s promise. Here the apostles are endowed with power from on high, without which the Christian law could not be fully promulgated, nor the Church of Christ fully established. There were assembled, to celebrate the Pentecostial feast, at this time, in commemoration of the giving of the law, devout Jews out of every nation, among whom some sixteen or seventeen different dialects are spoken: who, when these phenomena accom-

panying the bestowment of the Holy Spirit were noised abroad, came together, and were confounded, because they heard these hitherto ignorant Galileans speaking in their own tongues the wonderful works of God. Yes, they were educated instantly by the Holy Spirit, and enabled to speak in languages that they had never before learned. Henceforth, they are no longer ignorant and unqualified, as before. I regard this as one of the greatest miracles on record. Each word was understood by every man of each nation. All this was well calculated to attract special attention, and give power and energy to every word they uttered. "And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others, mocking, said, These men are full of new wine." But, Peter answers all their objections, briefly and most clearly, and then explains all this as being in fulfillment of the prophecy of Joel. After briefly explaining all, he appeals to the people directly: "Ye men of Israel, hear these words:" after thus calling for and securing their attention, that they might hear the words of inspiration—the words of the Holy Spirit, fresh from heaven—the words burning on his newly-inspired tongue for utterance—the words by which the Holy Spirit is to perform the great work of convincing the world of sin, of righteousness and of judgment—the words upon which the destiny of future generations of all nations in all time depends. And did they hear the words? Yes, we learn from the sequel that about three thousand gladly received the word and obeyed it, and of course were saved. Shall *we* hear these words,

gladly receive and obey them, and be saved? I would pause here, for the sake of all who are honestly inquiring after salvation, and remark, with emphasis, that the words, now about to be uttered are "*the Gospel of Christ, the Power of God unto Salvation;*" and as such were *never really uttered before* in the ears of dying men, but as such *were uttered ever after this* by the apostles and all inspired teachers, in prosecution of and in perfect consonance with the great and last commission, and that in order that sinners might be saved, and thus the great end for which Christ died, rose again, ascended into heaven, and sent the Holy Spirit, might be attained to. Hence, by these words, now about to be uttered, is the gospel of Christ really preached for the acceptance and salvation of men *for the first time* since the world began. Permit me to remark here, with emphasis, on account of the importance of these words, that the first word that ever was uttered by way of preaching the gospel of Christ, for the acceptance and salvation of men under the Christian dispensation, is the sweet, precious name—JESUS, which means—SAVIOUR. Then, let us return to the 22d verse, that we may hear and learn these words: "Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up (see, he preaches the gospel in fact), having loosed the pains of death, because it was not possible that he should be holden of

it." Having now announced the facts of the gospel, Peter here refers to the testimony of David, their own prophet, whose testimony they cannot deny, in proof of it. Speaking of the prophecy of David, he says: "He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell (hades), neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." (Verses 31-33.) Here, for the *first time*, are the coronation and glorification of Christ announced in the ears of men as a fact. See what a change in this disciple. This is that same Peter who was daunted by a little maid, and was induced to curse and swear, and deny that he knew Jesus. See him, now converted—now inspired—now understanding fully all things of which he was formerly so grossly ignorant. See him now, facing the great Jewish Sanhedrim, nobly speaking in defence of his Divine Master and his glorious cause—the great cause of human redemption. He is now as bold as a lion. The reason of this remarkable difference in the same man, in so short a time, is easily accounted for, when we compare his present understanding of all these things, of which, formerly, he was grossly ignorant. But, having produced undeniable proof of the facts of the gospel, he finally reaches his overwhelming climax (verse 36): "Therefore, let all the house of Israel know, assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

But, we have now gone far enough to clearly demonstrate that the giving of the Holy Spirit, to inspire, guide and qualify the apostles, was indispensable to the full promulgation of the Christian law, and the full establishment of the Church of Christ. We hope to return and examine the rest of Peter's discourse at a proper time. Here, for the first time, it is declared to the denizens of earth as an actual fact, that Jesus is made both *Lord* and *Christ*—*i. e.*, both *Ruler* and *Anointed*.

Our fifth *prime* argument is based on the *Change* of the *Priesthood*.

*Argument Fifth*: Jesus entered upon his Priesthood and began to officiate in his Priestly Office *when he was made both Lord and Christ, and not before.*

With the death of the old law upon the cross, the old order of priesthood also died, and was numbered among the things that were. With the establishment of the new order of priesthood, was the inauguration of the new law. Not a solitary word can be found in the Bible, clearly leading to the conclusion that Christ entered upon his priesthood, or ever officiated in his priestly office until this Pentecost. We affirm thus, upon the hypothesis that this depended upon his exaltation, coronation and glorification, all of which was not actually declared to the denizens of earth, as an actual fact, until this memorable day of Pentecost, when Peter declared, "God hath made that same Jesus whom ye have crucified both Lord and Christ." At the same time that Christ entered into "heaven itself," "the most holy place," he was

not only crowned King on his throne, but then and there he became "our great high priest," not after the order of Aaron, but after the order of Melchisedec. In proof that He is a *priest on His throne*, let us go to Zech. vi: 13: "Even He shall build the temple of the Lord; and He shall bear the glory; and He shall sit and rule upon His throne; and He shall be a priest upon His throne." But, in proof that He is on His throne, the throne of His kingdom, see Hebrews i: 8: "But unto the Son he saith, 'Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom.'" Again, in proof that Christ is our high priest in the heavens, on the right hand of the throne (Heb. viii: 1): "Now, of the things which we have spoken, this is the sum: we have such a high priest, who is set on the right hand of the throne of the majesty in the heavens." Once more (Heb. vii: 15-25): "And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest forever after the order of Melchisedec. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which, we draw nigh unto God. And, inasmuch as not without an oath, He was made priest: for those priests were made without an oath, but this with an oath by him that said unto him, The Lord swear and will not repent, Thou art a priest forever after the order of

Melchisedec: by so much was Jesus made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death: but this man, because he continueth ever, hath an unchangeable priesthood. Wherefore, he is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Many more passages might be cited, but these are quite sufficient to prove that Christ is a priest on His throne (which throne was typified by David's throne), after the order of Melchisedec, and not after the order of Aaron, and that His throne and priesthood shall last forever. Hence, Christ was not a priest after this order until He entered into the most holy place, and there "appeared in the presence of God for us as such." For proof positive of this, see Heb. viii: 4: "For if he were on earth, He should not be a priest, seeing that there are priests that offer gifts according to the law." How absurd does it appear for men to argue that Christ was initiated into his priestly office when He was baptized of John in Jordan, and immediately, after His temptation, began to officiate as a priest while here on earth! Hence, we affirm that on the day of Pentecost, the priesthood was fully and really changed, and not till then. But, what follows the *change* of the priesthood? (Heb. vii: 12): "*For the PRIESTHOOD BEING CHANGED, there is made of NECESSITY A CHANGE ALSO OF THE LAW.*" *Here is the BEGINNING of the NEW LAW—the CHRISTIAN LAW:* and here is the BEGINNING of the CHRISTIAN INSTITUTION. Here is a literal fulfillment



of the prophecies already quoted from Isaiah and Micah. Here the "law"—"the word of the Lord"—"goes forth from Zion—Jerusalem." This is the *first* proclamation of *any law in the name of Jesus*: "That repentance and remission of sins should be preached IN HIS NAME *among all nations*, BEGINNING AT JERUSALEM." (Luke xxiv: 47.) But, another thought just here: Here, Jesus is declared for the first time as "being by the right hand of God exalted," and "made both Lord and Christ." Therefore, in view of this fact, in its full force and meaning, Peter, soon after this, says: "Neither is there salvation in any other: for there is none other *name* under heaven given among men, whereby we must be saved." (Acts iv: 12.) Jesus must have contemplated all this when he said to Nicodemus, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." (John iii: 14-15.) Also, when He said to His apostles, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not, shall be damned." (Mark xvi: 15-16.) Hence, ever since "the Son of man" was "lifted up"—"exalted"—"made both Lord and Christ," and this fact declared, and the proof hence fully consummated, that Jesus is the Christ, the Son of the living God, the sin of unbelief in Him as such has been alleged against the persistent unbeliever in its full force and effect. Hence the justice of the fiat, "*He that believeth not shall be damned.*" Here the great "foundation stone,

a tried stone," is laid in Zion—Jerusalem (Isa. xxviii: 16) upon which to build both Jews and Gentiles. (Eph. ii: 20.) This is the "stone which the builders rejected" and stumbled over until Pentecost, when it was "made the head of the corner." (1 Pet. ii: 4-8.)

Reader, do you remember that special charge that Jesus gave his disciples, some time before his death, prohibiting them from telling any man that he was Jesus, the Christ (as in Matt. xvi: 20)? Do you remember that, just before this, Peter said to Jesus, "Thou art the Christ, the Son of the living God," and Jesus said, "Upon this rock I will build my Church?" Do you remember a *single instance* where any of the disciples ever told any man that Jesus was the Christ from that day until the day of Pentecost? They were not released from this prohibitory charge until the day of Pentecost, when the great *truth* that "Jesus is the Christ, the Son of the living God"—the "*rock*"—upon which Jesus said he would build his Church, was fully established. On the day of Pentecost, in Zion—Jerusalem—the foundation is laid upon which that magnificent superstructure—the Church, or Kingdom of Christ—is then *actually built*. Hence, we see that if it was built at any time previous to Pentecost, it had no foundation! All who contend that the Church was built upon this foundation—truth—must come to Pentecost for the beginning. It will not do to say that the Church of Christ was built on this foundation at any time previous to the *resurrection of Christ*, for *by his resurrection* he was "declared (proved) to be the *Son of God*, with power." (Rom. i: 4.)

Neither will it do to say that the Church was built on this truth at any time previous to *Pentecost*, for we have seen that the apostles were not allowed to *tell* this truth to any man *until that day*. Hence, it is certain that all the theories that establish the Church or Kingdom of Christ, either before or after this Pentecost, must build it upon some other foundation. But, Paul, the wise master-builder, says: "Other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. iii: 11.)

Another thought: Immediately after Jesus said, "Upon this rock I will build my Church," he said to Peter, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. xvi: 19.) Peter never used the keys until the day of Pentecost. On that day he used the keys, opened the kingdom to the Jews, told them how to enter it after it was established. Wonder how they opened the kingdom, if it was established prior to Pentecost! Perhaps not being able to open and enter it otherwise, for want of the keys, they learned to "climb up some other way!" We sometimes hear men and women—good people, too—say, "O, it doesn't make any difference how persons get into the kingdom of Christ, so they are in: one way is about as good as another. There are a great many saved who never entered Christ's kingdom on earth at all." Now, kind reader, have you not often heard this? I dare say you have. Hence, it would seem that in climbing about they have discovered what

they call "the invisible kingdom of Christ." There is a thrilling question going the rounds, occasionally, nowadays, among some who, it is possible, had rather sacrifice God's truth than a little of their worldly popularity. It is something like this: "What will become of the pious unimmersed?" Shall I tell where to find this question propounded, and answered directly and satisfactorily? You will find it in the same chapter in which you read about the "invisible kingdom," in the sense here used, and in which you read that "one way of entering Christ's kingdom is about as good as another." You will likely find it headed, "Foolish and unlearned questions." Perhaps you may get a reference from 2 Tim. ii : 23. But, about eight years after Peter used the keys at Jerusalem on Pentecost, and showed the *Jews* how to enter the kingdom, he went down to Cesarea, and there he used the same keys and showed the *Gentiles*—Cornelius and his house—how to enter it in precisely the *same way*. Did I say, the same way? This we shall prove before we reach the finis of our book. For the present, see Acts xv : 9. Peter, addressing the Jewish brethren in regard to the conversion of Cornelius and his house, says, that God "put no difference between us and them, purifying their hearts by faith." So, all whose "hearts are purified by faith," it would seem, ought to enter the kingdom of Christ just as the Gentiles did at Cesarea, and just as the Jews did at Jerusalem on Pentecost, and not seek to "climb up some other way." Our sixth *prime* argument is drawn from the signification of some former types and shadows, and important events.

*Argument Sixth:* That the perfect Law and Church of Christ began on the Day of Pentecost, is indicated by former Types and Events.

Many prophecies, besides those referred to, finding their fulfillment in the beginning of the Christian institution, might be examined: but, for want of space, we must hasten to a brief examination of a sufficient number of the many important types, shadows and events to demonstrate the proposition before us, viz: The Christian Law was first fully promulgated, and the Church or Kingdom of Christ was fully established on the first Pentecost after Christ rose from the dead and ascended into heaven. We now invite attention to the Resurrection of Christ, *especially*, as having an important bearing on the subject before us, when considered correlatively with some important typical institutions connected with it.

#### THE RESURRECTION OF CHRIST.

Now, as we have stated, there was an interregnum of fifty-three days intervening between the death of Christ, when the old law was nailed to the cross and taken out of the way, and the inauguration of the new law which, as we have seen thus far, was on the first Pentecost after Jesus rose from the dead and ascended into heaven. These fifty-three days occur in the following order: (1.) The three days and three nights that the Son of man was in the heart of the earth. (Matt. xii: 40.) (2.) The forty days from his resurrection to his ascension. (Acts i: 3.) (3.) The ten days from his ascension to the descent of the Holy Spirit, on the day of Pentecost.

When the Scribes and Pharisees would see a sign from the Master, he said to them: "An evil and adulterous generation seeketh after a sign: but there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." (Matt. xii: 38-40.) Now, it does seem very difficult to harmonize the Saviour's language with the popular teaching, that Jesus died at 3 o'clock, Friday afternoon, and was then buried and rose on Sunday morning. At this time, with the Jews, the day began at sunrise—hence, at this season of the year, at about 6 o'clock. Therefore, admitting Friday a day—although at least nine hours of it had past when Jesus was buried—we find that he was only *two* days and *two* nights "in the heart of the earth." From all this, it does seem that there is a possibility that somebody is mistaken. I take it for granted that Jesus meant just what he said. But we should not take for granted all that tradition says on this or any other subject, in the absence of proof. With due deference, becoming modesty and great timidity, I desire to present a few brief thoughts on this important subject. I only ask my readers to take them at what they are worth. They come from *me* as an *individual*. *I only* am responsible for them. Although they may seem somewhat odd to many of my readers, yet I would remark that I do not offer them for *this* reason, but because they are my *honest convictions*, after a careful and prayerful investigation of the subject, although with but little or no

data or facilities before me excepting the Bible. I would remark, in candor, that as to some *few* thoughts, I am not overly sanguine, nor do I propose to be very dogmatical. The popular view of this subject has long been a great cudgel in the hands of infidels, which they have wielded with impunity against the authenticity of Christianity. Who would not say, *Let us wrest it from them?*

The Scriptures teach that Jesus rose from the dead on the *first day* of the week; but they nowhere say that he was crucified and buried on *Friday*. They do not directly say on *what* day of the week he died and was buried. As bearing on the main proposition before us, in order to ascertain the *day* of the *month*, and the *day* of the *week* on which Jesus was *crucified*; and the *day* of the *month* and the *day* of the *week* he *rose*; and the *month*, the *day* of the *month*, and of the *week* he *ascended* into heaven; and the *month*, and the *day* of the *month*, and the *day* of the *week*, and the HOUR of the DAY when the *gospel of Christ* was *first actually preached*, and the *Church of Christ* *fully established*, let us go to Leviticus, 23d chapter, and begin: "These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month, at even, is the Lord's passover. And on the fifteenth day of the same month, is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread. In the first day ye shall have a holy convocation: ye shall do no servile work therein. But ye shall offer an offering made by fire unto the Lord seven days:

in the seventh day, is a holy convocation ; ye shall do no servile work therein." (Verses 4-8.) Now, the Jewish sacred or Ecclesiastical year began with the month Nisan, which, in the main, corresponds to our March. The second month—Zif—to our April. The third month—Sivan—to May. These contained alternately thirty days, twenty-nine days, and so on. On the fourteenth day of Nisan, at 3 o'clock P. M., the passover was killed : that is, the paschal lamb, which was a type of Christ, who is called, " Our passover." (1 Cor. v : 7. See Exodus xii : 1-20.) From the 15th to the 21st day of the same month, was the feast of unleavened bread. This continued seven days. The first and the last days of this feast were holy convocations, and, therefore, were *high days*. No servile work was to be done on these days. True, so far as I can discover, neither one is called a *Sabbath* in the *old* Scriptures : but I may yet show that the *first one*, *i. e.*, the 15th day of the month, is spoken of as a *Sabbath* in the *New Testament*. Now, let us see some of the allusions to the passover, and the feast of unleavened bread, in connection with the betrayal, trial, crucifixion, burial and resurrection of our Saviour. Jesus must have eaten the passover one day early, *i. e.*, on the 13th day of the month, for he was betrayed immediately after he ate the passover, and it was in the evening (Matt. xxvi : 19-21): " And the disciples did as Jesus had appointed them, and they made ready the passover. Now, when the even was come, he sat down with the twelve, and as they did eat, he said, ' Verily I say unto you, That one of you shall betray me.'"



Immediately, Satan enters into Judas, and he betrays Jesus, and comes with a band of soldiers, who lead "him away to Caiaphas, the high priest, where the scribes and elders were assembled." (Verse 57.) Remember, this was the night he ate the passover. While eating the passover, Jesus told his disciples that they should all be offended because of him that night. "But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice." (Mark xiv : 29-30.) So, it seems that the trial must have lasted nearly all night before the Jewish court. "Then led they Jesus from Caiaphas unto the hall of judgment: and it was early: and they themselves went not into the judgment hall, lest they should be defiled, but that they might eat the passover. Pilate then went out unto them and said, What accusation bring you against the man?" (John xviii : 28-29.) So, Jesus died at 3 o'clock on this the regular day on which the passover was kill: for these Jews would not go into the Gentile court, lest they should be defiled, and thereby be prevented from eating the passover on that the regular day. Hence, we see that Jesus ate the passover with his disciples on the 13th, one day early; and on the 14th, the regular passover day, he was killed. This was the preparation day, *i. e.*, the day before the feast of unleavened bread, for which they prepared on this the 14th day of Nisan.

"And the Jews, therefore, because it was the preparation, that the bodies should not remain

upon the cross on the Sabbath day (for that Sabbath day was a high day), besought Pilate that their legs might be broken, and that they might be taken away." (John xix: 31.) This high Sabbath day was the 15th of Nisan—the first day of the feast of unleavened bread—the next day after Jesus was crucified. Why call it a *high day*, if it was the *common* Jewish Sabbath—*Saturday*—as is generally supposed? It is called a "*Sabbath day*," doubtless, for the reason that, on it *no servile work* was to be done. It was called a "*high day*," for the reason that it was the "*first day* of the feast of unleavened bread"—"a holy convocation." Thus far, we see that Jesus must have eaten the passover on the 13th day of March, and that he was crucified on the 14th—the preparation for this *high Sabbath*, which was the 15th—the first day of the feast of unleavened bread. Now, this festival began on the 15th and ended on the 21st of Nisan, as we have seen. Therefore, the common Sabbath—*Saturday*—necessarily came between these two high days, except when this feast began on Saturday. Hence, the *Sabbath* of this festival alluded to in Lev. xxiii: 15, was *Saturday*, whether it occurred on the 15th, 16th, 17th, 18th, 19th, 20th or 21st of the month. After the Israelites entered Canaan, they were required to wave a sheaf of the first fruits of the harvest before the Lord on the *morrow after this paschal Sabbath*. (Verses 10-11.) This sheaf of *first fruits* typified *Christ* in his *resurrection*, as the "*first fruits* of them that slept" (1 Cor. xv: 20)—as the "*first to rise from the dead*." In the infinite wisdom of God, it so turned out that in

connection with the crucifixion of Christ, the feast of unleavened bread began on *Friday*, which, hence, is called “a *high day*”—“a *Sabbath day*.” (John xix : 31.)

Hence, we conclude, from all these data, thus briefly stated, that Jesus ate the passover and was betrayed on *Wednesday*, the *13th*; was crucified and buried on *Thursday*, the *14th*, it being the *regular passover day*; and that he *rested* in the grave *Friday*, the *15th*, and *Saturday*, the *16th*, these *two Sabbaths*; and on the *morrow after* these two *Sabbaths*, *Sunday*, the *17th*, He rose from the dead, the “*first fruits* of them that slept.” Hence, he was the *complete antetype* of the *paschal lamb* in his *death*, and of the *sheaf* of the *first fruits* in his *resurrection*, which, in the popular view, he *is not*. The different orders of computing time have something to do with this subject. The natural order is that which God himself established originally. The artificial orders are such as have since been adopted by man. Under the natural order, it seems that the day began at *noon*, or rather the mention of the beginning of the day as a period of time. Hence, Moses, in his narration of the different events of creation, say, “And the evening and the morning were the first day,” “And the evening and the morning were the second day,” etc. (See Gen. i : 5, 8, 13, 19, 23, 31.) Under the *natural order*, the death, burial and resurrection of Christ were *first* predicted of and typified, and hence, in their *fulfillment*, they *must conform* to *that order*. The great sanhedrims of earth may adopt different orders of computing or reckoning time, and Pope Julian may revise and change

time, but God still remains unchangeable—the “One with whom is no variableness, neither a shadow of turning,” “the same yesterday, to-day and forever.” The Jews, as we said, began the day at sunrise, which, in the month of March, would be about 6 o’clock. From the account of the Evangelists, governed by the Jews’ order, it is generally conceded that Jesus died the ninth hour of the day—*i. e.*, 3 o’clock P. M.—and that He rose early Sunday morning. Thus, we have from Friday, 3 P. M., to Saturday, 3 P. M.—one day and one night: and from Saturday, 3 P. M., to Sunday, 6 A. M.—two days and two nights, lacking nine hours. This makes 39 hours that the “Son of man was in the heart of the earth.” This falls 33 hours short of “*three days and three nights.*” But, in view of *this*, it is generally thought sufficient to say, that “He rose from the dead the *third* day.” This may be sufficient with some, yet, on the popular hypothesis, it is somewhat doubtful, since some of the Evangelists seem to put His resurrection “*in the end of the SABBATHS* (PLURAL in the original), *while it is yet DARK;*” also, since Jesus said, “So shall the Son of man be *three days and three nights* in the heart of the earth.” Now, according to the *Jews’ order*, 3 o’clock was the *9th* hour; but, according to the *natural order*, 3 o’clock was the *3d* hour of the day. Hence, with our position, that Jesus died on *Thursday*, at the *3d* hour of the day—*i. e.*, 3 o’clock P. M.—we have from 3 P. M., Thursday, to 3 P. M., Friday—one day and one night: and from 3 P. M., Friday, to 3 P. M., Saturday—two days and two nights; then from 3 P. M., Saturday, to 6 A. M., Sunday, *three days and three*

*nights*, lacking nine hours. This makes 63 hours that the "Son of man was in the heart of the earth." This falls only nine hours short of "*three days and three nights*." This, according to ordinary prevailing custom, as could be shown, is quite sufficient. With this position, He "rose from the dead the third day," and at the *18th hour* of the third day. But, with the popular position, the best that can be done is to put his resurrection at the *1st hour* of the third day from the day he was crucified, but not of the *time* requisite to make it the third day from the *time* of his burial. But, when we consider the fact that some of the Evangelists put the resurrection "in the end of the Sabbaths, while it was yet dark, as it began to dawn towards the first day of the week," it does seem a little doubtful, to say the least of it, that He rose from the dead the "third day," or on the "first day of the week." With my position, the "Son of man was *three days and three nights* in the heart of the earth," and he rose from the dead the *18th hour* of the "*third day*" and on the "*first day of the week*," *although it was "yet dark."* Hence, it seems quite reasonable that Jesus ate the pass-over with his disciples on Wednesday, the 13th: was killed and buried on Thursday, the 14th: rested in the grave Friday and Saturday, the 15th and 16th—*two Sabbaths*—and rose from the dead the first day of the week, the 17th of March, the "first fruits of them that slept." Thus, in and by our Saviour, are all these types completely filled, God's unchangeableness most clearly seen, the verity of His word amply vindicated and Jesus' own language literally verified. Thus it

is, that the gospel of Christ was adumbrated by types and shadows, although dimly viewed by those who lived in former times.

But, under the Christian dispensation, we, whose glorious privilege it is to view all retrospectively, by the aid of the perfect light radiating from their fulfillment in their antetypes, can see such an adaptedness, beauty and significance in them all that we are led to exclaim, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" (Romans xi: 33.) Let us now briefly examine the great feast of Pentecost, that we may also behold its typical signification in reference to the main subjects before us, namely, the first promulgation of the Christian law, and the establishment of the Church: also, the effects of the first gospel sermon that ever was preached by the apostles, "with the Holy Ghost sent down from heaven," as recorded in the second chapter of Acts, to which these important types and commemorative institution refer with great significance.

#### MANNER OF RECKONING PENTECOST.

Now, as we have seen, the *paschal Sabbath* of Lev. xxiii: 15, was *Saturday*—the common Jewish Sabbath—and must necessarily intervene between the 15th and 21st of Nisan—March—the first and last days of the feast of unleavened bread, except when that feast began on Saturday. We have concluded that that feast began on *Friday*, in connection with the crucifixion of our Saviour. The reader will please bear this in

mind. Now, let us go to Lev. xxiii : 11 : "And he shall wave the sheaf before the Lord, to be accepted for you : on the morrow after the Sabbath the priest shall wave it." This sheaf was of the "first fruits" of the harvest, and, as we have seen, was a type of Christ as the "first fruits of them that slept." This Sabbath was the paschal Sabbath. Again (verses 15-17): "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering : seven Sabbaths shall be complete : even unto the morrow after the seventh Sabbath shall ye number fifty days ; and ye shall offer a new meat offering unto the Lord. Ye shall bring out of your habitations two wave loaves of two-tenth deals : they shall be of fine flour : they shall be baked with leaven ; they are the first fruits unto the Lord." This is called the feast of harvest, and the feast of ingathering (Exodus xxiii : 16), it being the day on which they brought the first fruits of the harvest as an offering unto the Lord. Reckoning from the *morrow after the paschal Sabbath—i. e.*, the day they brought the *first fruits* of the harvest in *sheaf*, to the morrow after the seventh Sabbath—makes just *Fifty Days*. Hence, this day is called the *fiftieth*, which means—PENTECOST. On this day, remember, they brought the first fruits of the harvest in loaves baked with leaven, *ready for use*. How significant this, of the FIRST FRUITS of the gospel on the day of Pentecost ! (Acts ii.) Besides these loaves, they offered animals. Now, let us reckon from the foregoing conclusions in connection with the crucifixion and resurrection of Christ.

We found that Jesus was crucified and buried on *Thursday*, the 14th of Nisan—March—and that he rose on *Sunday*, the 17th, which was the day they brought the *sheaf* of *first fruits*—the *type of Christ* in his *resurrection*. Now, reckoning from the day Christ rose to the fiftieth day—*Pentecost*—brings us to the 7th day of Sivan—*May—Sunday*. Remember, Nisan had 30 days, Zif 29, Sivan 30, etc. Now, let us briefly run over the routine of antetypes and important events, noticing the *days* on which they occurred, that we may see a significant correspondence between types and antetypes—even a uniformity in the *very days of the week* on which they occurred.

(1.) On *Thursday*, the 14th of March, Jesus was *lifted up* on the cross; on *Thursday*, the 26th of April, he *ascended up* into heaven.

(2.) On *Sunday*, the 17th of March, he rose from the dead—“brought life and immortality to light through the gospel;” on *Sunday*, the 7th of May, the light of the glorious gospel of Christ burst forth upon world. But, let us return and view, *directly*, types and antetypes.

(1.) On Thursday, the 14th of March—the regular passover day—Jesus, the antetype—our passover—was slain. (2.) On Friday and Saturday, the 15th and 16th—two Sabbaths—he rested in the grave. (3.) On Sunday, the 17th, the *sheaf* of the “*first fruits* of the harvest” was waved unto the Lord—Jesus, the antetype, rose from the dead, the “*first fruits* of them that slept.” (4.) Pentecost was *Sunday*, and was celebrated by the Jews in commemoration of the day on which the *law was given* from Mount Sinai. Antetype: on *Sunday*, the day of Pentecost, the *Christian*



law, "the word of the Lord," was given from *Mount Zion—Jerusalem*. (5.) Moses was *forty days* on Sinai, receiving the law from God. Antetype: the apostles were with Jesus, after his resurrection, just *forty days*, during which time he was speaking to them of things pertaining to the Kingdom of God. (6.) On the giving of the old law—*the letter*—*three thousand* were killed, *physically* (Exodus xxxii : 28.) Antetype: on the giving of the new law—*the Spirit*—just *three thousand* were made alive, *spiritually* (Acts ii : 41.) Truly, "*the letter killeth, but the Spirit giveth life.*" These three thousand were the *FIRST FRUITS of the gospel of Christ*—*LOAVES BAKED with leaven, READY FOR USE*; and were offered at the "*feast of ingathering*"—*Pentecost*—unto the Lord. Surely, he who cannot see any significance and adaptedness in all this, is not accountable!

Now, let us return to Jerusalem, that we may determine the precise TIME and PLACE of BEGINNING: As already shown, after Jesus ascended into heaven, the disciples returned to Jerusalem, as He commanded them. There we next find them, in the temple, in an upper room. Here, they number about one hundred and twenty. "And when the day of Pentecost was fully come, they were all, with one accord, in one place." Here, the Holy Spirit came. Here, they began to speak as the Spirit gave them utterance. This being noised abroad, the multitude came together and heard them speak, in their own tongues, the wonderful works of God; whereupon some began to mock and say, "These men are full of new wine." But Peter said, "These men are not drunk,

as ye suppose, seeing it is but the third hour of the day." (Acts ii: 15.) The third hour of the day, as we have seen, was 9 o'clock a. m.

Now, the Christian Era begins date with the birth of Christ. This discourse was preached A. D. 33.

Hence, *in Asia, in the land of Palestine, in the City of JERUSALEM, in the TEMPLE, and in A. D. 33, on the DAY of PENTECOST, in the month of MAY, on the 7TH DAY of the month, on SUNDAY, at 9 O'CLOCK A. M., the Gospel of Christ, the "POWER of GOD unto Salvation," was FIRST preached by the Apostles, "with the Holy Ghost sent down from Heaven," IN THE NAME of JESUS CHRIST, for the Acceptance, Belief, Obedience and Salvation of ALL NATIONS; and the CHURCH, or KINGDOM of CHRIST, WAS FULLY ESTABLISHED.*

On the hypothesis that the Christian law was fully promulgated, and the Church, or Kingdom of Christ, was fully established prior to the day of Pentecost, all the preparatory matters, thus far considered, are to-day, and ever will remain, an *inexplicable enigma*. Yes, with this assumption, we should either have two conflicting laws in force at the same time, or the Christian institution existing without its perfect law, and without a perfect and thoroughly authorized lawgiver (Heb. x: 9—v: 8-9; Matt. xxviii: 18), and no qualified apostles.\*

*Special Remark.*—The twelve disciples of Christ were not sent forth to preach the gospel of Christ until they were inspired by the Holy Spirit to do

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\**Apostle*: specifically, one of the twelve disciples of Christ sent forth to preach the gospel.—*Webster*.

so; hence, strictly speaking, they were not apostles of Jesus Christ and preachers of the gospel until the day of Pentecost. (John xiii: 20—xx: 21; Matt. xxviii: 18-20; Mark xvi: 15-16; Luke xxiv: 45-53; Acts ii: 1-4.) Not only so, but we should have the Church—the body of Christ—existing without the head and without the Spirit; and, hence, a dead, headless body! \* Also—we should have a kingdom without a King, without its law, and without any one authorized to use the keys to open it! Once more: we should have the Last Will and Testament of Jesus—the great Testator—in full force before it is confirmed by His death, and before his executors are qualified to open and execute it! There is no avoiding the conclusion—JERUSALEM is the PLACE, PENTECOST is the TIME of the BEGINNING. Eight years after Peter first preached the gospel of Christ, “with the Holy Ghost sent down from heaven,” he went down to the house of Cornelius, and preached to the Gentiles, for the first time, the same gospel that he preached at Jerusalem on Pentecost, for which his Jewish brethren called him to account. In his defence, speaking of the events that occurred there, he says, “And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.” (Acts xi: 15.) Now, since Peter refers this falling-on of the Holy Ghost on the Gentiles to that on the disciples—the Jews—on Pentecost, and uses the very word “BEGINNING,” we are irresistibly driven to *Pentecost and Jerusalem* as the *time and place* of BEGINNING. *Beginning of* WHAT? We leave this question for

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\* Eph. i: 18-23; John vii: 39; James ii: 26.

objectors to answer, both those who contend that the Christian law was fully promulgated and the Church or Kingdom of Christ fully established at any time prior to Pentecost, and those who contend for any subsequent period as the beginning of these important events. Prior to the day of Pentecost, the Church was uniformly referred to, prospectively, as a thing of the future; after Pentecost, it is spoken of as *in a state of real existence*. Prior to Pentecost, Jesus said, "I will build my Church"—taught his disciples to pray, "Thy kingdom come"—said it should come in the lifetime of some then present. Joseph was waiting for it after Jesus was crucified, and after Jesus rose from the dead he taught his disciples for forty days of things pertaining to it, and yet they did not understand—were still looking for it. Now, he tells his disciples to tarry in Jerusalem—takes his exit to his throne. In Jerusalem they tarry ten days, awaiting the coming of the indispensable power from on high. On the day of Pentecost the power comes, and then, for the first time, is the thrilling fact announced to the denizens of earth, that Jesus is made both Lord and Christ: that Jesus reigns in the kingdom of heaven; and that, upon such indubitable testimony that the people are cut to the heart and are constrained by the belief of it to ask for admittance. Here, for the first time, Peter uses the keys of the kingdom of heaven; they enter it, and are now added to the hundred and twenty disciples. Thus, the Church of Christ is actually and fully established, and becomes the perfect Christian institution upon the first full promulgation of its perfect law. After this, the Church

being now properly organized, "the Lord added to the Church daily the saved." After this, no inspired writer ever said, "The kingdom of heaven is at hand:" and no one after this ever has, or ever will, properly pray, "Thy kingdom come," in the sense Jesus thereby intended; but ever after this the Church is spoken of as in a state of actual existence. Hence, Luke says, "Great fear came upon all the Church." (Acts v: 11.) "There was a great persecution against the Church, which was at Jerusalem." (Acts viii: 1.) Paul says: "I persecuted the Church of God." (1 Cor. xv: 9; Gal. i: 13.) Many other passages might be cited to show that the Church of Christ or Church of God was spoken of on and after Pentecost as in an actual state of existence, and that, as such, men and women were added to it. But the word *kingdom* is also spoken of in a similar manner. Before Pentecost, Jesus said to his disciples, that unless they were converted, they could not enter into the kingdom of heaven. (Matt. xviii: 3.) After Pentecost, Paul told the disciples that the Father had delivered them from the power of darkness, and had actually translated them into the kingdom of his dear Son. (Col. i: 13.) John, the revelator, was in the "kingdom and patience of Jesus Christ." (Rev. i: 9.) Paul exhorts the Hebrew brethren to steadfastness, from the consideration that they had received a kingdom which could not be moved. (Heb. xii: 28.)

Why all this difference of expression before and after Pentecost? On Pentecost, three thousand souls are inducted into the kingdom for the first time by a birth of water and of the Spirit,

according to the law of induction, as contemplated by Jesus when speaking *prospectively* to Nicodemus (John iii: 5), and were then and thereby saved—pardoned. (Mark xvi: 16; Acts ii: 38, 41, 47; Titus iii: 5; 1 Peter i: 22-23; James i: 18.) Then and there the first fruits of the Jewish nation were offered to the Lord, as typified by the offering of Pentecost in former times. (Rom. xi: 16.) This was a kind of prelude to subsequent ingathering from all nations in all time on the same plan. But, it may be objected, that our Saviour speaks of the Church as really existing, as in Matt. xviii: 15-17: “And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church,” etc. Here, Jesus is speaking prospectively of a law of his Church, to be observed after it should be established, just as he spoke to Nicodemus of the law of induction into the kingdom after it should be established. Again: It may be objected, that the Lord’s Supper was instituted before Pentecost. Very true. But, while using the keys of the kingdom and acting as Christ’s plenipotentiaries on earth, binding and loosing, the Lord’s Supper was bound over, and became therefore obligatory on the disciples of Christ under the Christian dispensation, as a commemorative institution, representative of the death and suffering of our Saviour, as the Lord’s day was observed in commemoration of his resurrection. So, all things that were bound or loosed on earth—practiced or dispensed with, by or under the supervision of the inspired apostles, as Church ordinances or otherwise—were bound or loosed in heaven, accordingly. This may be

taken as one reason against feet washing as a Church ordinance.

Therefore, every item of the law of induction into Christ's kingdom, as well as every item of the law for the observance and government of its subjects, bound on earth, is bound in heaven; and there every "jot and tittle of it shall remain as immutable as the throne of God until the judgment." Then, how important it is that all should strictly, and in a proper manner, observe the entire law of the Great King—the Son of God—the Supreme Law-giver—the Judge of all the earth!

## CHAPTER IX.

UNIFORMITY OF THE CONDITIONS OF THE WILL  
UPON WHICH THE GREAT LEGACY—REMISSION  
OF SINS, THE GIFT OF THE HOLY SPIRIT AND  
ETERNAL LIFE—IS BEQUEATHED.

BASIS—*Last Commission and Salvation of* THE  
PENTECOSTIANS. (Acts, chapter ii.)

PROPOSITION FIRST—*After the New and Perfect  
Will, Confirmed by the Death of the Testator  
(Christ), is Committed into the Hands of the  
Executors (Apostles), and they are Endowed  
with Power to Execute it, the CONDITIONS  
upon which the LEGACY is Bequeathed are  
the SAME IN ALL CASES.*

## PRIME BASIS.

“For where there is a testament, there must also of necessity be brought in the death of the testator : for a testament is of force after men are dead, since it is of no strength at all while the testator lives.” (Hebrews ix : 16-17.)

IN the first two chapters of this series, we demonstrated *diversity*, as to the *conditions* upon which Jesus—the Great Testator—while here on earth in person, prior to His death, bestowed remission of sins and eternal life. We shall now proceed to demonstrate the *uniformity* of the *conditions* upon which Jesus, the Divine Testator, bequeathed the great legacy—Remis-



sion of Sins, the Gift of the Holy Spirit and Eternal Life, as stipulated in His Last Will and Testament, confirmed by his death, and committed to his apostles as his chosen Executors. We shall also show *what* these conditions are, with such plainness, if possible, that all accountable persons may know precisely how to become the legal, rightful inheritors of this great legacy, which our blessed Saviour purchased with his own precious blood, and graciously bequeathed to poor, lost, helpless sinners. We presume that all Bible readers and Bible believers admit that, in a primary sense, at least, the remission of sins, the gift of the Holy Spirit, and eternal life, constitute the great blessings that accrue to sinners by Jesus Christ. In view of this, I would remark, with emphasis, that in all the instances recorded before the death of Christ in which he dispensed his blessings, all the conditions of the Christian law cannot be shown to really exist as the terms upon which he bestowed his blessings. I here further remark, with equal emphasis, that all the blessings that now accrue to sinners under the Christian dispensation, were not actually bestowed by Jesus, while here on earth in person, as after he went into heaven and was glorified. The Holy Ghost was not really bestowed on compliance with former conditions, as after Jesus was glorified. (John vii: 39. All this was fully shown in chapter vii.) Therefore, all who would be the legal, rightful inheritors of the great legacy, which Jesus has graciously bequeathed in his will, confirmed by his death, must comply with all the conditions that are found therein stipulated, for that will is now in force.

As to what these conditions are, it is a fact much to be deplored, that the various religionists of the day, especially the teachers, differ very materially. Some say that these great blessings that accrue to sinners, by Jesus Christ, are really vouchsafed to, and enjoyed by them, solely by virtue of an eternal decree, and not upon any conditions, whatever, on their part. Others say, "Solely by virtue of the death of Christ." Others say that these blessings are promised and enjoyed conditionally, but have really taken the responsibility, as we may justly say, to class these conditions under two heads: the essentials, and the non-essentials. Fearful responsibility! Not only so, but some have gone so far as to disarrange these blood-washed conditions of the Lord's will. Yea, more: and—shall I say it?—I shudder at the *thought*, even much more to *write* it, yet it is so, that some have substituted conditions of their own invention, instead of the conditions clearly stipulated in the last will and testament of Jesus—the great testator, the supreme law-giver. O, that all, especially teachers, would speak when, where, and as the oracles of God speak! We mean nothing invidious by this expression. Our prime motive is the vindication of the gospel plan of salvation. But we presume none will be offended excepting those whose teaching and practice are thus designated, and who are determined to persist, right or wrong.

#### THE LAST COMMISSION.

That we may ascertain precisely *what* the *conditions* are upon which the great legacy is

bequeathed, let us go to the *great* and *last* commission—the commission that Jesus gave to his disciples just before he left them and took his exit to the throne of the universe, on which he was crowned Lord of lords and King of kings, the Supreme Ruler and Law-giver—and begin, with the all-important and soul-stirring question before our minds: *What are the Conditions upon which Jesus—the Great Testator—has bequeathed the great Legacy: Remission of Sins, the Gift of the Holy Spirit and Eternal Life to Sinners, under the Christian Dispensation, as stipulated in His Will that was confirmed by His Death and is now in full force?* Man, as an alien sinner, occupies the deplorable position of a rebel against God's government, and, therefore, justly stands in the attitude of a condemned, lost sinner, having reduced himself to this awful state, not by Adam's transgression, but by his *own personal acts* in transgressing and disobeying God's law. "Sin is the transgression of the law." (1 John iii: 4.)

Every alien sinner stands in a state of guilt and condemnation before God, not on account of Adam's sin, nor Adam's acts, nor Adam's guilt, nor any one else's; but on account of his own actual, personal sins which he has committed in his own person against God by transgressing and disobeying the law of God. On account of Adam's transgression and sin, *physical* death (and not spiritual death) was denounced against him as the prime penalty, and was entailed on all his posterity as the prime consequent: from which all will be redeemed by Christ, without any conditions on their part. "Dust thou art,

and unto dust shalt thou return." (Gen. iii: 19.) "For since by man (Adam) came death (physical), by man (Christ) came also the resurrection of the dead. For as in (by) Adam all die (return to dust), even so in (by) Christ shall all be made alive" (redeemed from dust). (1 Cor. xv: 21-22.) By Christ, who is "the resurrection and the life," shall *all* be raised from the dead—infants, idiots, adults, saints and sinner—without any conditions on their part. Hence, by Christ, *all* are thus redeemed and delivered from the *effect*—not the *guilt*—of Adam's sin. The Bible knows nothing about the "*guilt* of original sin" entailed on all of Adam's posterity, of which we hear so much said in the present day. The Bible nowhere says, neither is the sentiment nor principle therein taught, that all are totally dead in trespasses and sins in Adam. *Adults, of sane mind—not infants nor idiots*—become dead in trespasses and sins, in consequence of their *own personal acts*, for which each is individually accountable to God, he having *ability* to obey or disobey God's law at will, as a *moral agent*. Therefore, since infants and idiots have no *ability* to obey nor to disobey God's law, and therefore are not the subjects of the law, they are *not sinners*, and are, therefore, in a *saved state*, and will ultimately be redeemed from the grave and saved in the kingdom of ultimate glory, *without any conditions on their part*. Then, in conclusion on this point, I remark, once for all: *All infants and idiots are not subjects of gospel address, but they are subjects of salvation through Christ's resurrection*. We have said thus much, by way of preliminary, lest we

should be misunderstood in the further investigation of the great question before us. Henceforth, we shall proceed to ascertain the precise terms upon which remission of sins and the gift of the Holy Spirit are offered to the alien sinner as such, and upon which eternal life is offered to Christians as such, under the Christian dispensation. In the light of the Holy Scriptures, the terms, pardoned, saved, forgiven, heal, are equal to forgiveness of sins, blotting out of sins, remission of sins. The term converted is not equivalent to these, and should never be used interchangeably with them. Let a few examples suffice: "Lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." (Matt xiii: 15.) Again: "Lest at any time they should be converted, and their sins should be forgiven them." (Mark iv: 12.) Once more: "Repent ye, therefore, and be converted, that your sins may be blotted out." (Acts iii: 19.)

It is evident, from these passages, that conversion is indispensable to, and necessarily precedes healing, forgiveness and blotting out of sins, and, therefore, does not mean the same thing. Hence, no conversion, no healing, nor forgiveness of sins, nor blotting out of sins. These definitions understood, we are prepared to consider the last words that our Divine Benefactor—the Son of God—uttered while here on earth; to give power and efficacy to which he had but a short time previous shed his own innocent, precious blood. But for the infallibility of the Divine Son of God, well might all nations have trembled for

fear that a wrong word might be used in expressing the conditions upon which the great, the divine legacy, is to be inherited. But Jesus was perfect master of language, and was the Sovereign of heaven and earth. Besides, when we consider the love of God, as manifested to a dying world in the gift of his only and beloved Son, and the fact that our blessed Saviour purchased this inheritance with his own precious blood, and then consider the vastness of the legacy, together with the assurance that he "willeth not the death of any, but rather that all should turn and live," and that "he tasted death for every man," how unaccountably strange it would be if the Son of God, the Great Testator, should bequeath this great legacy upon conditions too vague to be understood, too insignificant to be essential, or too impracticable to be complied with by man without his supernatural aid directly from heaven, and then withhold this power from many, and then disinherit and condemn them for not complying! From no other source can any man under the whole canopy of heaven derive any sufficient authority to propound pardon to *all nations in the name of Jesus* than from the *last commission*. Hence, it follows, irresistibly, that all men, from the giving of the last commission, have been only authorized to propound pardon on the terms or conditions therein expressed. Then, in view of the importance of our Saviour's final commission, let us read it with careful and prayerful attention: "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of

the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." (Matt xxviii: 18-20.) "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned." (Mark. xvi: 15-16). "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem." Now, these three witnesses do not use precisely the same words in recording the last commission; but instead of the least semblance of contradiction, they perfectly corroborate each other. Taking them altogether, we learn the duty of the apostles, the duty of those to whom they are sent, and the object to be accomplished. *First*: as to the duty of the apostles; from Matthew we learn that they are to *teach* all nations, *baptizing* them, and then to *teach* them. *Teach*, as here used, simply means to *preach*.

From Mark we learn what they are to preach. "Go preach the *gospel* to every creature." Therefore, what Matthew means by *teach*, Mark expresses clearly by "*preach the gospel*." *Secondly*: as to the duty of those to whom they are sent; Mark adds: "He that believeth and is baptized." Here he harmonizes with Matthew, and adds *belief*. But still further, and beyond what we learn from Matthew, Mark adds—*Thirdly*: The object to be accomplished; "Shall be saved: but he that believeth not, shall be damned." So we see *per-*

*fect harmony* between them. Hence, putting their testimonies together, we have thus far, as to the duty of the apostles, preaching the gospel and baptizing the believers into the name of the Father, and of the Son, and of the Holy Ghost; and then to teach them, as baptized believers; and as to the *duty* of those to whom they are sent—*belief* and baptism; and as to the object, or *result*—*salvation* to him who *believes* and is *baptized*; but damnation to him who *believes not*. Of course, the unbeliever is contemplated as not a fit subject for baptism, and therefore, persisting in unbelief, he shall be damned. Hence, we have, thus far, stating the items simply, in their regular order—*teaching* or *preaching* the gospel, *belief* or *faith*, *baptism*, *salvation* and *damnation*. But, in perfect harmony with all this, we learn, from Luke's testimony, the additional item—repentance. We also learn, that what Mark means by "*saved*," Luke expresses by "remission of sins." Luke also informs us that this great work of offering salvation to "*all nations*," in the "*name*" of *Christ*, is to *begin* "*at Jerusalem*." We now have the great and last commission entirely before us. Now, let us sum up the whole matter and state the items again, and simply in their legitimate *order*: (1,) Teaching or preaching; (2,) faith; (3,) repentance; (4,) baptism; (5,) remission of sins; and (6,) damnation to the persistent unbeliever.

We invite special attention, just here, to some of the important respects in which this great and last commission differs materially from former commissions. The last commission did not go forth to all nations until the whole plan of salva-



tion, through Jesus Christ, was fully consummated, because it could not. (Luke xxiv : 46-47.) Former commissions went forth and were carried out to the completion of their ultimate objects before the plan of salvation, through Jesus Christ, was consummated, and, of course, were entirely *different* and are not in force since the last commission went into effect. (2.) The last commission extends to *all nations*, and offers salvation *uniformly* in the name of Jesus Christ; and it began *at Jerusalem*. The former were *restricted* to the "*lost sheep of the house of Israel*," did not offer salvation *in the name* of Christ, and began *in the wilderness of Judea*. The last commission is the *only* commission given by divine authority that offers salvation to the Gentiles. Hence, he of the *Gentiles*, who would be saved, *must come to the last commission*. This is the *only* commission that offers salvation *in the name of Jesus*, and, therefore, Peter, acting under it, says: "For there is none other *name* under heaven given among men, whereby we must be saved." (Acts iv : 12.) "To him give all the prophets witness, that *through his name* whosoever believeth in him shall receive remission of sins." (Acts x : 43.) Therefore, whosoever would be "saved"—receive "remission of sins," *in the name* or by the authority of Jesus—*must come to the last commission*: that "law," the "word of the Lord" that went "forth from Jerusalem," as spoken by Isaiah and Micah.

This last Commission is HEAVEN'S GREAT STATUTORY LAW OF PARDON to alien sinners under the Christian dispensation, and, as such, it was given by competent authority—by Jesus

Christ—who had “all power in heaven and in earth;” and was, therefore, ratified in heaven, in whose archives it stands recorded to-day, and will there stand recorded as the great umpire in the judgment. Therefore, as a statutory law, it never can be repealed, amended nor changed, in whole nor in part, by any less authority than that which made it such. Our Saviour, speaking of the law of Moses, said: “One jot or one tittle shall in nowise pass from the law till all be fulfilled.” (Matt. v : 18.) Every jot and tittle of the old law did remain in full force until it accomplished that whereunto the Lord sent it, when it was nailed to the cross and taken out of the way, to give place for the new, as we have seen. Therefore, is it not reasonable to conclude that every jot and tittle of the new law, especially Heaven’s *Statutory Law*, should remain in full force until it shall have accomplished that whereunto the Lord has sent it? Surely, God is as jealous of his law, given by his Son, as he was of that given by Moses! “He that despised Moses’ law died, without mercy, under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?” (Heb. x : 28-29.) “See that ye refuse not him that speaketh: for if they escaped not who refused him (Moses) that spake on earth, much more shall not we escape, if we turn away from him (Christ) that speaketh from heaven.” (Heb. xii : 25.) O, what audacity! yea, what a fearful

thing for any man, or set of men, or even the whole world combined, to count as non-essential, to substitute instead, disarrange, or in any way disregard, or make void, all, or even the smallest part of High Heaven's Statutory Law! Permit me to say, with reverence and veneration, that, in view of all the premises, the holy angels of heaven have not authority to change this law; no—but may I say more? Yes, permit me to say, in vindication of the great plan of salvation, that even the God of heaven cannot change this, his great Statutory Law, and be consistent with himself, until it has accomplished that whereunto he has sent it. Every jot and tittle of it till then shall remain as immutable as the throne of Jehovah. How great, then, must be the responsibility resting upon him who would undertake to propound pardon to alien sinners under the Christian dispensation! How careful should all be to occupy the very safest ground possible in reference to this great and important matter, the consequences of which reach into eternity! This last commission is the great amnesty proclamation to the world; and, as such, it contains the conditions upon which Jesus, the Great King, proposes to pardon rebels against his government. Hence, he who complies with these conditions, in the manner prescribed, has the assurance of the word of Him who cannot lie that he is pardoned. Not only so, but this great commission is the *last law* that Heaven ever gave, offering pardon to alien sinners. As such, it extends to all nations, and shall remain in full force, “even unto the end of the world.” “The last law enacted by competent authority always repeals all former laws and

parts of law wherein they conflict with it.”—*Blackstone*. This being so—and none will deny it—all are irresistibly compelled to come to this, the last law, to propound pardon to alien sinners under the Christian dispensation. This is the first *section* of the last Will of Jesus, the Great Testator, which he confirmed by his death, and committed into the hands of his chosen Executors, telling them to “tarry in Jerusalem” until they were endued with power from on high, to qualify them to open, read and execute it. As such, it contains the conditions clearly stipulated therein, upon which he bequeathed that particular part of the great legacy which consists of the remission of sins and the gift of the Holy Spirit, with which conditions the alien sinner is required to comply, upon which he comes to the promises. Otherwise, he is disinherited. That there is a difference in the religious world, among professed Christians, in regard to the last commission—the law of pardon to the alien sinner under the Christian dispensation—is a deplorable fact, for which we apprehend that a fearful account will be required in that great day of adjudication. But, while there is a material difference, yet nearly all are agreed that the last commission authorizes men to preach, require faith, repentance and baptism, and to promise pardon. But, the *order* in which these several items legitimately occur in the divine arrangement, is that about which there is a radical difference; and we fear that it is ruinous in some of its legitimate tendencies. There are *three* different *orders* in the arrangement of these *five items* that we have already found to be contained in this commission,

which, as we have seen, nearly all claim. These three different orders are the Pedobaptists, the Baptists, and the Christians. *First*—Pedobaptist *Order*: (1,) Baptism; (2,) preaching; (3,) repentance; (4,) faith; and (5,) remission of sins. All consistent Pedobaptists must admit that it is their rule, and the legitimate tendency of their teaching and practice, to baptize in infancy, and of course before teaching. Hence, for the Pedobaptists to baptize an adult who has been taught and believes, is an exception to their rule, and the legitimate tendency of their teaching and practice, and is only an exception to their *order*, as here stated. Therefore, it appears, we have stated their order fairly. But, how can they find, in the last commission, one order for the infant and a different order for an adult? *Second*—Baptist *Order*: (1,) Preaching; (2,) repentance; (3,) faith; (4,) remission of sins; and (5,) baptism. *Third*—Christian *Order*: (1,) Preaching; (2,) faith; (3,) repentance; (4,) baptism; (5,) remission of sins. Each of these orders are claimed, by its advocates, to be according to the order of divine arrangement. Hence, since they *differ* so widely and so materially, they cannot all be right. So long as we rely upon what fallible, uninspired men say about this matter, we shall never be able to determine which is right. Then, let us turn from all that uninspired men have ever said and written on this important subject to the infallible teaching of the unerring Spirit of God, by whom the apostles were expressly guided into all truth in their subsequent teaching under the last commission, which, as we have seen, they were to begin at Jerusalem, after they were endued with the

Holy Spirit to guide them into all truth in carrying out the great work assigned them in this commission. But, before we go to the great sacred metropolis, to learn how the plenipotentiaries of Christ on earth, guided by the Holy Spirit, decide this question, we shall state, in anticipation, the legitimate order of concomitants that enter into and make up the gospel plan of salvation, or the divine arrangement of the law of pardon to the alien sinner, fully and minutely, as may be found in the Christian Scriptures, based on the last commission and the Acts of Apostles. As we are writing for the information and welfare of our readers, in time and in eternity, and for the vindication of the great cause of human redemption, we make this statement, that the order of arrangement may appear perfectly legitimate and peculiarly adapted to the alien sinner just as he is. In reference to "the gospel of Christ"—"the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek" (Rom. i: 16):

*First*—Order of arrangement as to the apostles: (1,) The gospel in fact transpired; (2,) the apostles believed it; (3,) apostles received it; (4,) apostles were inspired to preach it; (5,) apostles preached *fully* the gospel of Christ, "with the Holy Ghost sent down from heaven;" (6,) apostles baptized penitent believers "in the name of the Father, and of the Son, and of the Holy Spirit;" (7,) apostles taught baptized believers how to live the life of the Christian.

*Second*—Order of arrangement as to those to whom the apostles were sent: (1,) The gospel in fact transpired for them; (2,) the whole gospel of

Christ was preached to them; (3,) it was heard by them; (4,) it was believed by them (command); (5,) their hearts were purified, changed by faith (result, Acts xv: 9); (6,) they had godly sorrow (result); (7,) they repented (command, Acts ii: 38; result, 2 Cor. vii: 10); (8,) they prayed (result, Acts ix: 11); (9,) they confessed Christ (example, Acts viii: 37); (10,) they were baptized (command, Acts ii: 38; xxii: 16); (11,) they received remission of sins, the gift of the Holy Spirit and the hope of eternal life (promises, Acts ii: 38); (12,) they rejoiced (effect, Acts xvi: 34—viii: 39.)

Hence, the gospel plan of salvation consists of *facts* to be believed, *commands* to be obeyed, and *promises* to be enjoyed, interspersed with peculiar, legitimate *results*. Paul says: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. i: 16). But, in order that the gospel of Christ prove to be the *power* of God unto *salvation*—really result in that end—(1,) it must transpire and exist; (2,) it must be preached; (3,) it must be heard (Rom. x: 14-17); (4,) it must be believed; and (5,) it must be obeyed. Hence, in the gospel plan of salvation, we have—(1,) the gospel of Christ in fact (1 Cor. xv: 1-4); (2,) we have the gospel of Christ in command, as in the last commission and Acts of Apostles; (3,) we have the gospel of Christ in form (Rom. vi: 1-17; Col. ii: 12); (4,) we have the gospel of Christ in promise—which is remission of sins, the gift of the Holy Spirit, and the hope of eternal life—of an abundant entrance into the everlasting Kingdom of our Lord and Saviour Jesus Christ, which

hope is realized on conditions (2 Pet. i : 5-12 ; Rev. xxii : 14).

We hope the reader will be so indulgent as to examine minutely all these statements, and read carefully the Scriptures referred to. We are now prepared to return to Jerusalem, that we may ascertain what the apostles preached in carrying out the last commission, what effect their preaching had, and how sinners were saved by the gospel of Christ; or, in other words, how they became the inheritors of the great legacy. Just here, we earnestly recommend the anxious inquirer after salvation to read the last chapter of Luke, in connection with the first and second chapters of the Acts of Apostles, that he may thereby gain information that is indispensable to a correct understanding of the gospel plan of salvation. More information may be gained from this portion of the living oracles than from any other in regard to that most important epoch that ever dawned upon the world, viz: The Beginning of the Christian Dispensation—the Beginning of the Gospel Plan of Salvation. Here, the Son of Righteousness arises with healing in his beams; the darkness of the starlight, the moonlight and the twilight, is dispelled by the gushing forth of the perfect sunlight of the Christian age—the vail that had hitherto bedimmed the vision of men having been taken away, that “the light of the glorious gospel of Christ, who is the image of God, should shine unto them.” Here, when all is in a state of chaotic confusion, much resembling that which existed when God said, “Let there be light,” the perfect light of the inspiration of the Holy Spirit shone in the hearts of the apostles and enabled them to give “the



light of the knowledge of the glory of God in the face of Jesus Christ." (See 2 Cor. iv : 4-6.) Here, in the city of Jerusalem, on the day of Pentecost, in the midst of the dazzling splendor of the light of inspiration, the apostles speak in languages that they had never before learned, "the wonderful words of God:" on account of which the assembled multitudes are confounded and amazed, and by which their attention was attracted. The apostle Peter briefly explains these phenomena, and then enters properly, for the first time, upon the great work assigned him in the last commission—that of preaching the gospel of Christ. True to the trust committed to him, he preaches the death, burial, resurrection, ascension and coronation of Christ and the descent of the Holy Spirit. Yes, after most profound arguments and indubitable testimony in support of the great facts of the gospel, he reaches the climax—"Therefore, let all the house of Israel know, assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts ii : 36.) "Now, when they heard this, they were pierced in their heart, and said unto Peter and the rest of the apostles, 'Men and brethren, what shall we do?'" (Verse 37.) Here, first in order, we find *preaching*—preaching the gospel. Hence, the apostles are true to their trust. The people *hear*. "And when they heard this, they were pierced in their heart." Here, we have unmistakable evidence of *faith*—the second in order of the five principle items. "Faith comes by hearing." (Rom. x : 17.) Here, their hearts are changed, filled with conviction and godly sorrow ; and fully believing that Jesus, whom they crucified, was made both "Lord

and Christ," they see themselves as condemned, guilty sinners. Yes, now they fully believe what they previously regarded as false, and, consequently, call upon these Galileans, whom they formerly hated, to know what they must do. Surely, they now believe, with all their heart, that Jesus is the Christ, the Son of God. But, are they pardoned? Certainly not. Then, faith *only* is not sufficient.

These persons have faith in Christ, changed hearts, godly sorrow and conviction, when they ask, "Men and brethren, what shall we do?" Now, *what* must such persons do—and *for what*? Let the Holy Spirit answer: "Repent" (third item in the order; here, the *order* of *faith* and *repentance* is settled, believers are commanded to repent) and be baptized (fourth item in the order), every one of you, in the name of Jesus Christ, for the remission of sins (fifth item in the order), and ye shall receive the gift of the Holy Ghost." (Verse 38.) Hence, the divine arrangement of the *order* of the five items that necessarily enter into the gospel plan of salvation is fairly made out. It is—(1,) Preaching; (2,) faith; (3,) repentance; (4,) baptism; (5,) remission of sins. Here, we find the *place* and the *conditions* of remission of sins. This is the arrangement of the Holy Spirit, and perfectly agrees with that of the last commission, which has been delineated. Therefore, according to the gospel plan of salvation, the alien sinner must *hear* the gospel, must *believe* with *all* his heart that Jesus is the Christ, the Son of the living God: must *repent* of all his sins, and must *be baptized*; then and there he comes to the *promise* of remission of

sins and the gift of the Holy Spirit, and the hope of eternal life. But, here let us state Peter's answer, *verbatim*, and examine it, briefly (verse 38): "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." That these persons believed, with all their heart, that Jesus was the Christ, the Son of God, when their question was thus answered, cannot successfully be denied. Hence, since this answer was applicable to *them*, as believers, it was, and is, to all others as such, under the Christian dispensation. Here, we find *what* they are commanded to do, and *for what*? The heinousness of their sins having just been charged and proved upon them, in view of their lost condition, they desire, above all things, the remission of their sins. The Holy Spirit, well knowing this, told them just *what* to do to obtain remission of sins, together with the gift of the Holy Ghost. Clearly, the thing sought and promised is *remission*. This is promised on two other conditions besides the faith they already had: "Repent and be baptized, \* \* \* for remission." Here, repent and be baptized are joined together by the copulative *and*, as the conditions yet to be performed for *remission*, the object *sought* and *promised*. But, some say that they were commanded to repent, *in order to* remission, and to be baptized *because of* remission. This is putting asunder what God hath joined together: "What God hath joined together, let no man put asunder." Now, the preposition *for* in this passage connects *remission*—the *object* sought and promised—with both *repent* and *be baptized*—the *two*

*acts* to be performed. Hence, its *use* is the *same* in reference to *each*; and, therefore, its *meaning* is the *same* in reference to *each*. Then, in reference to *both* and *each* of these *acts*, it has here but *one meaning*, and hence but *one use*. It can have no more. Hence, if it means *because of remission*, in reference to the act—*be baptized*—it also means *because of remission*, in reference to the act—*repent*. Therefore, Peter commanded the believing Pentecostians to repent, *because* their sins were pardoned! This is simply ABSURD. It is common for persons to *rejoice*, because of remission of sins, rather than to *repent*. But all agree that they were commanded to repent, *in order to* remission of sins. Therefore, all *must* agree that they were commanded to *be baptized in order to* remission of sins. The conclusion is inevitable, that “*for*,” in this passage, means *in order to*. Hence, these believers on Christ, every one, were commanded to repent and be baptized in the name of Jesus Christ for (*in order to*) the remission of sins and the gift of the Holy Spirit. Hence, all believers in Christ, who have not done so, are required to do the same things, in order to the obtaining of the same promises. This we shall henceforth demonstrate.

Thus we find that, as commands, faith, repentance and baptism constitute the law of pardon to the alien sinner under the Christian dispensation. Hence, in compendium, the gospel plan of salvation consists of *facts*, *commands* and *promises*:

1. The facts are to be believed.
2. The commands are to be obeyed.
3. The promises are to be enjoyed.

1. The *facts* are *three*—the death, burial and resurrection of Christ. By these three great facts is proved the grand *truth* that “Jesus is the Christ, the Son of the living God—the *rock* on which Christ said he would build his Church. (Matt. xvi : 18.)

2. The *commands* are *three*—faith, repentance and baptism. Faith changes the alien sinner’s *views* and *heart*; repentance changes his *conduct*; baptism changes his *state*. Thus changed in *views*, in *heart*, in *conduct* and in *state*, he is scripturally, soundly and thoroughly *converted*. *Then*, and *not till then*, does he come to the *promises*.

3. The *promises* are three—remission of sins, the gift of the Holy Spirit and the hope of eternal life. Whereas, he was an alien in the kingdom of darkness, now he is a citizen in the kingdom of God’s dear Son. The three commands—faith, repentance and baptism—are clearly set forth in the last commission and in the subsequent preaching under it, as recorded in Acts of the Apostles. Hence, they constitute clearly the commands of the law of pardon to the alien sinner under the Christian dispensation. I would here remark that the law of pardon to the erring Christian is faith, repentance and prayer. (Acts viii : 13-24 ; 1 John i : 8-10—ii : 1-3 ; Rev. ii : 4-5, 16—iii : 3, 19-20.) Other passages might be cited as applying to erring Christians, but these are sufficient. No Scriptures of similar import are ever properly applied to the alien sinner. Hence, the necessity that this distinction be always strictly regarded, that the two laws of pardon, respectively, be properly applied. But,

while we contend, strenuously, for faith, repentance and baptism as the command, in the compliance with which the alien comes to the promise of pardon, we also contend, with equal tenacity, for the legitimate, accompanying results and examples, as before enumerated: as well as for *all* the concurring causes and instrumentalities that in anywise enter into the gospel plan of salvation, such as the grace of God, the blood of Christ, the death of Christ, the resurrection of Christ, hope, the work of the Holy Spirit, etc.

“By the grace of God, Jesus tasted death for every man,” shed his blood to “cleanse from all sin,” and “rose from the dead for our justification.” But for the work of the Holy Spirit, this—the gospel—would not have been preached, heard, believed nor obeyed: and, hence, no sinner could have been saved, could have hoped. Hence, as the only safe **RULE**: When, in the Scriptures, salvation is predicated of any number less than *all* the commands, results, examples, causes and instrumentalities that in anywise enter into the gospel plan of salvation, those not mentioned *are implied*.

Observe this rule, and the whole of the gospel plan is *included*, and all is harmonious. Disregard this rule, and a part of the plan of salvation is *excluded*, and all becomes a medley of contradictions, and infidelity is the result. Now, since faith, repentance and baptism are *all* fully set forth in the last commission, and the beginning of the apostles’ work under it, as the law of pardon to the alien, I would most solemnly ask, By what rule may the alien sinner come to the promise of pardon without complying with all

these commands, and have the sure evidence of God's word that he is pardoned, and have the sure evidence of the Spirit itself bearing witness with his spirit that he is a child of God? Surely, no one, who has a proper regard for God's word, will contend for any less than these, until he is satisfied that all these do not enter into the law of pardon. Neither will any such one contend for pardon in any other way until he is satisfied that this is not the Lord's way. But, here let me say, in anticipation of the additional proof yet to be adduced, in the fear of God, and in view of the salvation of my fellow-travelers to the judgment, that not a single instance can be clearly shown, from the entire history of the preaching of the apostles under the last commission, where alien sinners came to the promise of pardon in any other way, or in the absence of any of these conditions. Hence, the conditions of the Will, thus far, are harmonious. All are saved alike, on precisely the same terms. It is not now like it was before the death of the Testator. His will is confirmed by his death, and is in force now, and hence its conditions are the same in all cases. He does not now dispense his blessings to one in one way, and to another in a different way, as he did before his death, as was shown in our first and second chapters. To talk about any instance before the death of the testator as a *model* case, either of pardon of sins or of salvation in the kingdom of ultimate glory, under the Christian dispensation, is simply absurd. Better contend for the cases of Enoch and Elijah, who were translated and did not see death, as a *model* of exemption from physical death, than to con-

tend for the case of the thief on the cross as a "*model* case of conversion" and salvation in the kingdom of ultimate glory: for there were *two* of the former and but *one* of the latter.

May the happy day speedily come, when the gospel plan of salvation shall be preached by every preacher throughout the length and breadth of the land, just as it was by the inspired apostles under our Lord's last commission—that it may yet prove to be, as when preached anciently in its purity and simplicity, "the power of God unto salvation!"

Thus may the gospel of Christ be extended,

Till all may hear the tidings of salvation  
Throughout the islands of the sea—  
Till all in grateful admiration  
To Jesus Christ shall bend the knee!



## CHAPTER X.

UNIFORMITY OF THE CONDITIONS OF THE WILL  
UPON WHICH THE GREAT LEGACY—REMISSION  
OF SINS, THE GIFT OF THE HOLY SPIRIT AND  
ETERNAL LIFE—IS BEQUEATHED.

BASIS—" *What must I do to be saved?*" Lydia  
and the Jailer (Acts xvi). The Pente-  
costians (Acts ii). Saul of Tarsus (Acts,  
chapters ix, xxii and xxvi).

PROPOSITION FIRST—*After the New and Perfect  
Will, Confirmed by the Death of the Testator  
(Christ), is Committed into the Hands of the  
Executors (Apostles), and they are Endowed  
with Power to Execute it, the CONDITIONS  
upon which the LEGACY is Bequeathed are  
the SAME IN ALL CASES.*

IN the first place, God graciously did *for* man  
all that man could not do for himself.  
"While we were without strength, in due  
time Christ died for the ungodly." "God sent  
not his Son into the world to condemn the world,  
but that the world through him might be saved."  
"Christ Jesus came into the world to save sin-  
ners." Hence, in order that the world, through  
Christ, might be saved, it was necessary that  
"he, by the grace of God, should taste death for  
every man." Yes, "Christ died for our sins,

according to the Scriptures, was buried, and rose again the third day." "Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." After God graciously devised and transmitted the plan of salvation, through the death, burial and resurrection of his Son, he sent the Holy Spirit to execute it. But, when the Holy Spirit came, he required *man* to do something. Hence, man is required to co-operate with God, in order that he be saved according to God's plan.

*God* is not going to do for man what he has required *man* to do for himself. We have seen clearly, from the great commission and the first preaching done by the apostles acting under it, that man is required to believe, to repent and to be baptized. God will not believe for man nor repent for him, nor be baptized for him: but he has graciously promised, on man's obedience to this, the law of pardon, to do for him what he cannot do for himself. He has promised him remission of sins, the gift of the Holy Spirit and the hope of eternal life. But, he does not propose to bless man in disobedience. "This do, and thou shalt live." We now propose to show, still further, the harmony of the plan of salvation under the Christian dispensation—that *all* alien sinners are saved *just alike*—by referring to some other cases of salvation that occurred under the preaching of the inspired apostles.

In our last chapter, we found, by an examination of the great commission and the first preaching of the apostles under it, guided by the Spirit

into all truth, that the following items clearly existed, as necessary to the salvation of the Pentecostians: (1,) The preaching of the gospel; (2,) faith; (3,) repentance; (4,) baptism. These four items existed as necessary to their salvation. As we proceed, let us bear in mind the following

**RULE:** *All the items that are found clearly to exist in any given case of salvation, as necessary thereto, are necessarily implied in all other cases, though they are not mentioned.*

Now, from the Lord's last commission and the case of the Pentecostians, we have clearly shown that the following five items do necessarily exist in the gospel plan of salvation, and that in the *order* in which we here state them: (1,) Preaching; (2,) faith; (3,) repentance; (4,) baptism; and (5,) pardon.

Hence, I have now fairly and clearly made out, from each and both of these cases, a UNIFORM MODEL of the plan of salvation for *general* application under the Christian dispensation. Now, let us proceed to the examination of other cases of salvation by this *Model* and *Rule*. Here, let the important question be propounded by the following classes of alien sinners, respectively, under the Christian dispensation?

“WHAT MUST I DO TO BE SAVED?”

CLASS 1ST—*The Unbeliever*. CLASS 2D—*The Believer*. CLASS 3D—*The Penitent Believer*.

All must admit this classification. This classification designates each class respectively, as to particular state, character or condition. We shall see that each of these classes, respectively, propounds this important question with reference

to pardon: CLASS 1ST—Now, for the FIRST CLASS, let us go to Acts xvi: 30: “And brought them out, and said, Sirs, what must I do to be saved?” Beginning at the ninth verse, we find that Paul, in a vision, saw a man of Macedonia, who said: “Come over into Macedonia, and help us.” Macedonia was a Roman province. So they went to Philippi, the chief city of that part of Macedonia. At the 20th and 21st verses, we learn that the citizens of that place were *Romans*. Hence, they were *heathens*. The reader will please bear this in mind. Philippi must have been situate on a river. Hence, they resorted by a river side, where prayer was wont to be made, and they spoke unto the women who resorted there. They must have spoken the gospel of Christ (see verse 10th): “Assuredly, gathering that the Lord had called us to preach the gospel unto them.” Hence, if true to their trust, they preached the gospel as the Lord had called them there to do. In preaching the gospel, they preached the whole gospel plan of salvation to these women. Among them “was a certain woman named Lydia, whose heart the Lord opened, that she attended unto the things which were spoken of Paul”—that is, she obeyed the gospel. Yes, they baptized her and her house. Surely, they did not baptize them without faith and repentance! “Yes,” says one, “I freely admit that Lydia believed and repented, but they must have baptized her children without faith or repentance, for they were not capable of either.”

Are you sure of that? (See verse 40.) “And they went out of the prison, and entered into the house of Lydia: and when they had seen the

brethren, they comforted them and departed." They were capable of being comforted (religious-ly), and, of course, were capable of believing and repenting. Hence, there were no children among the brethren baptized: *i. e., infants*. Lydia was a long way from home, peddling. I would reasonably suppose that she had burden enough without her little ones, and left them at Thyatira, where she lived, if she had any. Then, since such objectors contend that Lydia believed and repented, they must grant that the "brethren" of her house, whom Paul and Silas "comforted," did the same things. Hence, here we find faith, repentance and baptism—the *same* law of pardon that we found required in the last commission, and obeyed by the Pentecostians. Here is the MODEL conformed to. Here the RULE holds good. Here is the *third* corroborant witness in proof of the *uniformity* of the *conditions* of the *will*.

As they continued from day to day to resort to this river side, there was "a certain damsel, possessed with a spirit of divination, that brought her masters much gain by soothsaying: the same followed Paul and us (says the historian), and cried, saying: These men are the servants of the most high God, which show unto us the way of salvation." This cry was very significant, and had a great bearing on the citizens of Philippi, who understood that the God of the *Jews* was the *most high* God, *i. e.,* superior to all other gods. The damsel persistently cried, "*These men are the servants of the most high God, which show unto us (heathens) the way of salvation.*" Paul commanded the unclean spirit, in the name of Jesus Christ, to come out of her.

And he came out of her the same hour." Here is a miracle performed in the name of Jesus Christ. This is very significant. "And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market place unto the rulers, and brought them to the magistrates, saying: These men, being *Jews*, do exceedingly trouble our city, and teach customs which are not lawful for us to receive, neither to observe, being *Romans*. And the multitude rose up together against them; and the magistrates rent off their clothes and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely: who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks." Now, all this uproar of trying these "*servants of the most high God*," who were showing them the "way of salvation," tearing off their clothes, and laying many stripes on their naked, innocent backs, and thrusting them into prison, was well calculated to make a deep impression on this jailer into whose custody they are committed, and he specially charged to keep them safely. So, in order to do this, he, in view of the furious rage of the rulers and magistrates against them, and well knowing that he should assuredly be required to suffer the penalty of the law, which was *death*, in case they should escape, takes the precaution, doubtless with unusual care, to "thrust them into the *inner* prison, and make their feet fast in the stocks." Not only so, but with what extreme *care* must he have bolted every jail door as he passed out through them!

All must have been secure to his *entire satisfaction*, for he goes to sleep, not even taking the precaution to put his *lamp* where he could find it conveniently. "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken, and immediately *ALL the doors* were opened, and every man's bands were loosed. There must have been *THREE or more* doors from the inner prison, where Paul and Silas were, to the outside of the prison. "And the keeper of the prison, awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled." This noble-hearted heathen, knowing no better as to his future state, was going to kill himself, rather than incur the disgrace that would accrue to himself and family by being put to death by the law.

"But Paul cried, with a loud voice, Do thyself no harm: for we are all here." This allayed all his fears as to the *penalty* of the law. On beholding such unsurpassed magnanimity as Paul and Silas, these *servants* of the *most high* God, here manifest, by not making their escape; and beholding these wonderful miracles—the great earthquake, the shaking of the foundations of the prison, the opening of the prison doors, and the loosing of the bands which he fastened so securely with his own hands; and as his mind runs hastily over the events of the previous day, he thinks of the miracle that Paul performed in commanding the unclean spirit, in the name of

one Jesus Christ, to come out of the damsel who was continually crying, "These are the servants of the most high God, who show unto us the way of salvation;" hence, he is assured that all this is the work of the *most high God*; and that these men *are truly his servants*, who, indeed, "show unto us the *way of salvation*." Hence, overawed, as in the very presence of the *Jew's God*, in view of his lost condition as a sinner, "he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out and said, Sirs, what must I do to be saved? (Verse 30.) Here is an *unbeliever* in Christ propounding the question before us—"What must I do to be saved?" Hence, he is of the *first class* mentioned in the foregoing classification. Hence, the appropriateness of the answer, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Verse 31.)

What is the MODEL made out from the great commission, and the salvation of the Pentecostians as to the items necessary to the gospel plan of salvation? (1,) Preaching; (2,) faith; (3,) repentance; (4,) baptism; (5,) pardon.

What is the RULE? *All the items that are found clearly to exist in any given case of salvation as necessary thereto, are necessarily implied in all other cases, though they are not mentioned.* Now, remember, this jailer propounds this question, as an *unbeliever* in Jesus Christ, with reference to *salvation from sin*; the *same* that is promised in the commission; the *same* that was promised by Peter on Pentecost, and obtained and enjoyed by the Pentecostians. Shall we conclude that the Pentecostians were saved by



obeying the *whole law* of pardon, as contained in the great commission that was to begin at Jerusalem, and be extended to all nations—to every creature; and that this Gentile—this *creature*—was saved by obeying *only a part* of that law? Let us see. Beginning with the 31st verse: “And they said, believe on the Lord Jesus Christ (command), and thou shalt be saved and thy house” (promise). But, since “faith comes by hearing, and they could not believe in Him of whom they had not heard, and could not hear without a preacher (Rom. x: 14-17), it was indispensably necessary, therefore, in order that they believe on the Lord Jesus Christ, that Paul and Silas should preach Him to them, that they might thus hear of Him and be thereby enabled to believe on Him, and obey Him, and be saved. Hence, 32d to 34th verses, “And they spake unto Him the word of the Lord (*i. e.*, the Gospel, 10th verse, ‘Assuredly gathering that the Lord had called us to preach the gospel unto them’), and to all that were in his house. (All must have been capable of hearing and believing.) And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.” Yes; he and his house were all capable of believing, and did believe. Hence, we have the following items, clearly made out in this case: (1,) Preaching; (2,) faith; (3,) ———; (4,) baptism; and (5,) salvation. “O, yes!” says one, “I’ve often heard that you preach salvation without any *repentance*; and now I’ve caught you at it.” To

be sure! Yes, yes; and repentance here *is* blank! But, pray, sir, what do *you* say about it? “Why, *I* say, sir, it does not conform to your *model*: and now, sir, I beg leave to quote a few passages to prove to you that they *did* repent. I’ll first go to the commission that you’ve talked so much about. ‘And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.’ (Luke xxiv: 47.) This is of *general* application; binding on *all nations* under the Christian dispensation; and, of course, as the commission was to go to *every creature*, it must apply to the Philippian *jailer and his house*. But, once more (Acts xvii: 30): ‘And the times of this ignorance God winked at; but now he commandeth all men everywhere to repent.’ This was spoken in reference to idolatrous worship, as practiced by heathens just such as this Roman jailer was. Hence, it must apply to him. ‘But now he commandeth *all men everywhere* to repent.’ The jailer was a *man*, and Philippi was a *place*. Methinks that the angels of heaven would blush should God, who cannot look upon sin with the least degree of allowance, pardon a single rebel against his government without repentance.” Thank you, sir; you are very correct. I love to converse with a gentleman who is so familiar with the Scriptures, and can apply them so aptly as you have done in this case. But, sir, do you not see that this case also conforms to the *model*, and the *rule* holds good? Do you not see that the jailer and his house were saved just like the Pentecostians were—that precisely the *same* items necessary to

the salvation of the Pentecostians really existed in the salvation of the jailer and his house—and though the *repentance* was not mentioned by Luke, the historian, it was clearly *implied*? Do you not see that at Philippi the necessary items were: (1,) Preaching; (2,) faith; (3,) repentance; (4,) baptism; and (5,) salvation? “Yes, sir; I see it now; but I must confess, I never saw it before. I have been a Bible-reader for the last twenty-five years, and I frankly acknowledge that I can now behold a beauty and a harmony in the gospel plan of salvation that I never discovered before. If you can reconcile and harmonize the case of Saul and Tarsus, and that of Cornelius and his house, with the great commission and the salvation of the Pentecostians as clearly as you have Lydia and her house, and the jailer and his house, I shall be perfectly satisfied that the law of pardon is harmonious—that all are saved alike—that the five items really exist in every case, and in the *order* in which you state them; and shall be exceedingly rejoiced to find it so. I am now determined, God being my helper, to lay down all my former prejudices, and hear you through: meaning to search the Scriptures to see whether these things are so. But, before you proceed to an examination of the other cases, there is one more matter, in regard to the salvation of the jailer and his house, that I should be pleased to hear you explain, briefly, if it would not be considered a digression; and that is, *where* and *how* they were baptized. I have often heard able ministers say that they were baptized in the jail, or in the jailer’s house, and that, therefore, they were

baptized either by sprinkling or pouring." Very well. But I must be brief. I am glad you directed my attention to that matter. But, for what "able ministers" sometimes say, it does seem that all would be perfectly plain to the unbiased reader. Now, let us go to the 29th verse, and begin. Please notice how it reads: "Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out." Hence, he sprang into the prison, where Paul and Silas were, and then *brought* them out of the prison; after which, while *out* of the prison, he said, "Sirs, what must I do to be saved?" Now, there is not a particle of evidence, or even the least room for inference, that this question was propounded and answered—the preaching done—either in the prison or in the jailer's house. *All* the circumstances are clearly against such a conclusion. But, as for the *action* or "mode" of their baptism, this, as an argument, matters not; for immediately after the preaching is done, "he took them the same hour of the night, and washed their stripes, and was baptized, he and all his straightway." (Verse 33.) "*He took them.*" Where? Into his *house*? No. Into the *prison*? No. He must have taken them to the *river*, and it is reasonable to suppose that he and house were baptized at the *same place* in that river, in which Paul and Silas had baptized Lydia and house, as it was *midnight*, and they were *familiar with that particular place*. But, if they were sprinkled or poured, why *take them to the water at midnight*? Why not *bring the water to them*? Did I say, if they were sprinkled or poured?

This does not make good sense here, as you can see, without my explanation. But to say, If they were baptized, makes good sense invariably, especially in the use of the English word, *immerse*, which is the primary meaning of the original word *baptidzo*, according to all scholars who have candidly translated that word. Hence, the plain English of the phrase in the 33d verse, "And was baptized," is, *And was immersed*. Every Bible believer admits that immersion is baptism. Many deny it of sprinkling and pouring. But, after the baptism, we read (verse 34): "And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." From even these few briefly stated reasons, it does seem correct to conclude that the water was not sprinkled nor poured on them, but that they were immersed; and that was not performed in the prison nor in the jailer's house, but *in the river*. Hoping, kind sir, that if you are not satisfied with this brief explanation, you will carefully and prayerfully investigate it further, and form your conclusions regardless of what any uninspired man may have said about it. Please remember: Whatever is necessary to Scriptural baptism in any *one case*, is necessary thereto in *all cases*. I must contend that the gospel plan of salvation is *harmonious*—that all alien sinners, who are saved under the Christian dispensation, are saved *just alike*.

#### CLASS 2D—THE PENTECOSTIANS—BELIEVERS.

For a full examination of this case, we refer the reader to pages 182 to 187. On hearing the gospel, they believe on the Lord Jesus Christ

with all their heart. With hearts pierced ; filled with conviction and godly sorrow on account of their sins, just charged and proved upon them ; and in view of their lost condition, they desire pardon above all things : hence, in consternation and agony, they cry unto Peter and the rest of the apostles, "Men and brethren, what shall we do ?" That these persons believed with all their heart that Jesus was the Christ, the Son of God, when they propounded this question, none can successfully deny : but that their sins were *then* pardoned, none can successfully affirm. Therefore, as persons in possession of faith *only*, as to the *commands* of the law of pardon, yet not pardoned, "Peter said unto them : Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Peter does not command them to *believe*, as Paul and Silas did the jailer before they "spoke unto him the word of the Lord ;" but since they had heard the word of the Lord and believed, he commands them to do what they had not done—to repent and be baptized for the remission of sins. The Pentecostians and the jailer and house all obeyed precisely the same law of pardon—faith, repentance and baptism ; and, hence, were *all saved alike*. Hence, the conditions of the Will, upon which the Legacy is bequeathed, *are the same in all cases*.

CLASS 3D—SAUL OF TARSUS—PENITENT BELIEVER.

The conversion or salvation of Saul, and his

call to the apostleship, are recorded in the 9th, 22d and 26th chapters of Acts. In the 9th chapter, Luke makes a statement; and in the 22d and 26th, Paul himself, as he is afterwards called. Luke's statement, in the 9th chapter, is made with more special reference to his conversion and salvation than to his call to the apostleship. So, also, of Paul's statement, in the 22d chapter. But Paul's statement, in the 26th chapter, is made with more special reference to his call to the apostleship than to his salvation. Now, in reading these statements, in order to ascertain how Saul was saved, it is indispensable that we distinguish between the items that exist as necessary to his salvation and those necessary to his call to the apostleship. Evidently, two distinct objects are to be accomplished, namely, Saul's salvation from sin, and his call to the apostleship.

This all will admit. Some of the items here set forth bear upon both objects to be accomplished; upon one remotely, and the other directly; while there are some that bear upon each separately and distinctly. For instance: his conversion was necessary to both his salvation and his call to the apostleship—to the former directly, to the latter remotely. Again, the Lord said, "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of

Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." (Acts xxvi: 16-18.) Hence, the Lord appeared to Saul directly to call him to the apostleship, but remotely, that he might be saved by obeying the uniform law of pardon, to which end, hence, he sends him to Damascus. Once more: The facts of his seeing Jesus in person, literally, and that of his receiving the Holy Spirit to inspire him when Ananias put his hands on him, had nothing to do directly with his salvation, and were not necessary thereto as to the objects which were to make him a competent witness, and to qualify him to preach the gospel, and to do the work of an apostle: and to testify to the verity of the same. Hence, in his letter to the Church of Corinth, who were questioning his apostleship, he says, "Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord?" (1 Cor. ix: 1.) Let this suffice as preparatory to the question, What are the items that are found clearly to exist in the case of the salvation of Saul of Tarsus, as necessary thereto? After he is saved, Paul, recurring to his former life, calls himself "the chief of sinners." As such, he was on his way from Jerusalem to Damascus with authority from the chief priests and elders to bind all the believers that he might find in the synagogues, and bring them to Jerusalem, that they might be punished. When on his way, about noon, the brightest part of the day, there shone suddenly around him a great light from heaven above, the brightness of the sun, "and he fell to the earth, and heard a voice



saying unto him: Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest." (Acts ix: 4-5.) How transcendently significant all this! A *great light from heaven*, so far excelling the brightness of the sun while shining in the zenith of his glory, and it flashes so suddenly round him that he cannot see when his *eyes are open*; and, hence, he has to be led by the hand of those who are with him. Yes, he was *physically blind*: "And he was three days without *sight*, and neither did *eat nor drink*." (Verse 9.) Reader, did you ever notice that he was *made blind* by a *miracle*, and *restored to sight* by a *miracle*? Now, think of this a moment, and then I'll tell you what it was *directly for*. It was to satisfy him that Ananias was the *very man* that should tell him what he must do; for before Ananias came, blind Saul had seen him in a *vision*, "coming in and putting his hands on him, *that he might receive his sight*." (Verse 12.) Hence, the *light* was not the evidence of his pardon. This was not *moral* blindness, as many suppose, and, hence, the *falling from his eyes* "*as it had been scales*," when he "received sight forthwith," was not the evidence of his pardon; neither was he *then* pardoned. Yes, how significant the *voice*, also! calling him by his own name, and repeating it: "Saul, Saul;" and even naming his unholy occupation in which he is actually engaged—"Why persecutest thou me?"

If there ever was a favorable time for the Lord to furnish a precedent, that alien sinners under the Christian dispensation might expect to see a

light and hear a voice upon which to rely as evidence of pardon, this was the time. But, we see no indications yet that Saul was then pardoned. Although blind, he can both speak and hear. Hence, hearing this significant voice coming from the same source from whence the light came, his attention is turned exclusively in the direction whence the voice came, the sentiment of which, doubtless, gives him the utmost concern. Hence, in order that he may be thoroughly satisfied as to who the person is, and well knowing that this information must come by hearing, he puts up a direct question: "Who art thou, Lord?" The Lord answers his question in the most explicit and definite manner that it is possible for language to express. He begins his answer with the first personal pronoun, the same with which the voice ended the preceding question, propounded to Saul: "I am Jesus, whom thou persecutest." Hearing this, he *believed* it. As a conscientious, sane man, he could *not* do otherwise than *believe* it. There was no possible chance for mistake. Here I may safely affirm, without the fear of successful contradiction, that the very moment this sentence—"I am Jesus, whom thou persecutest"—was heard by Saul, he believed on the Lord Jesus Christ with *all his heart*. Yet, I deny, with equal assurance, that he was *then* pardoned, or justified. Hence, the wholesome, comfortable doctrine of justification by faith *only* is argued in Saul's case, also, unless it can be made to appear that he became a believer thus in Jesus at some period between this and his baptism; for no denomination that I know of would tolerate

his being baptized without faith. But, if the above evidence failed to produce faith in him, I ask what occurred between the hearing of this voice and his baptism that was *better* calculated to produce the requisite faith, especially if we admit that "faith comes by hearing?" and Paul says it does. (Rom. x: 17.) But, let us see whether or not he evinced faith in Jesus, as we have affirmed (see chapter ix: 6, immediately following in connection): "And he, trembling and astonished, said: Lord, what wilt thou have me to do?" If he did not believe on the Lord, why did he *tremble*? and why was he *astonished*? But, more yet: Why did he ask, "*Lord, what wilt thou have me to do?*" Why did he *proceed immediately*, and *ever after*, to *obey* the Lord Jesus so faithfully? Why did he *pray* meantime, and even refuse to *eat* or *drink* till after he was baptized? I ask, in reason's name, why all this, if he does not believe on the Lord Jesus Christ with all his heart? But, here he is convinced for the first time that Jesus of Nazareth, whom he is persecuting, is the Son of God. Being convinced of this great truth, he is thereby convinced, for the first time, that he is sinning against God by killing Christians. Hence, by faith in Jesus, he sees himself a lost sinner. In view of this fact, he cries: "Lord, what wilt thou have me to do?" In view of the same fact, the Lord bids him, "Go into Damascus, and it shall be told thee what thou must do." Many contend that the sinner is pardoned the very moment he believes on Jesus with all his heart. "Yes, that moment, the Lord speaks peace to his soul, and he instantly feels that his sins are forgiven, and

is enabled to 'rejoice with the joy that is unspeakable and full of glory.'" Hence, with them, this feeling—this rejoicing—is the *evidence* of pardon. But, if this be true in every case, as the advocates of this theory contend, why did Saul of Tarsus continue to pray and agonize and mourn, and even refuse to eat and drink, for three days and nights? This can be reconciled with the above theory only on the hypothesis that he did not believe. But, to argue thus, as we have seen, would be to argue that he was insane, or that he was not conscientious. Again: If Saul did not believe on the Lord with all his heart, when he saw that great light and heard that significant voice, of course he was not pardoned. But, to contend that he did not then believe, and, of course, was not then pardoned, would be to nullify the experience of many hundreds and thousands of good and honest persons, who have testified that they felt that "God, for Christ's sake, had pardoned their sins," on the ground that they saw a light, or heard a voice; sometimes but a "dim light, or a still, small voice." Strange that such a *real* and *significant* light and voice as Saul saw and heard should fail in his case to produce even faith in Christ, and thus fall so far short of producing that which, in so many instances, has been predicated of even a "dim light, or a still, small voice!" Yes, it is contended that the Lord uniformly "speaks peace to the soul" the very moment the alien sinner believes on Him, though he be a great sinner: in proof of which, the case of the woman, who is denominated a great sinner, is relied upon. Her case is

mentioned (Luke vii: 47-50), and was examined in our first chapter.

Yes, from this case, it is claimed that the moment the sinner believes on Jesus, He graciously speaks—if not in an audible voice, he speaks by an impression, and that uniformly—"Thy sins are forgiven thee," as he did to her. Hence, this is taken as a *model* case of pardon for general application, under the Christian dispensation. Why not take as a *model* the case of the *paralytic*, mentioned in Matt. ix: 1-8, whose sins Jesus forgave on a manifestation of the faith of his friends? We also examined this case in chapter 1st.

The thief on the cross, whose case we examined in chapter 2d, is relied upon, also, as a *model* case of pardon and salvation in heaven—of obtaining eternal life by calling on the Lord, penitently, in death. Why not rely upon, and take as a *model*, the case of the ruler, whom Jesus required to sell all he had and give to the poor, that he might have eternal life. His case is found Luke xviii: 18, and was examined in our first and second chapters.

But remember: All these cases were under the Jewish dispensation, and while the Testator was yet living—before his will was confirmed by his death, and thereby became of full force. In all these cases there is *diversity*. But it is not so now. All is *uniformity* now. Hence, none of these cases militate against my affirmation that Saul believed, and yet was not then pardoned. Saul is saved under the Christian dispensation, according to the *uniform* law of pardon—by complying with the *uniform* conditions of the

Will that was confirmed by the death of the Testator. It seems strange if these cases, or any of them, were intended to be uniformly observed under the new institution, that the inspired teachers all failed to observe any one of them; yet guided by the Spirit into all truth in telling sinners how to be saved.

Yea, more: It seems passing strange that Jesus Himself disregarded them all; and even when in Saul's case He was present in person, He did not say, as He could most appropriately have said, if the above theory be true, "Thy sins, which are many, are all forgiven thee." But he did not do so, although this was the most favorable opportunity in every particular that ever occurred under the Christian dispensation. We regard this a perpetual and unanswerable argument of Jesus Himself against the above theory, and all other theories opposed to the uniform law of pardon, as contained in His last commission, and the subsequent practice of His apostles and evangelists, and all who acted under that commission, and consistently with it. We regard it as a great blessing to the world that He did not speak Saul's sins forgiven then and there; for if he had, men in succeeding ages might have had some plea by which to justify themselves for seeking pardon in some other way than according to the uniform law of pardon that He committed to men, by whom it was to be extended, in His name, to all nations—to every creature—and to all time. After having committed his will to men, in which He had bequeathed the great legacy to all alike—on precisely the same conditions—would He have taken

it out of their hands and gone about executing it Himself, and departing from it? Surely not: for when we consider the consistency of divinity with itself, this would seem quite as absurd as to contend that dead men execute their own wills! No; but instead of speaking peace to his guilty soul, or saying, "Thy sins, which are many, are all forgiven thee," when Saul said, "Lord, what wilt thou have me to do?" the Lord sent him to Ananias, whom he inspired to tell him *what to do to be saved, or pardoned*. Hence, Saul, although the chief of sinners, must be saved according to the uniform law of pardon. To this end the Lord said, "Arise, and go into the city, and it shall be told thee what thou must do." Notice how strong and emphatic the language—what thou *must do*. Not what you may do if you feel like it, or if it suit your convenience, or anything of the kind; but what thou *MUST DO*. Then, surely, it must be something that is *essential*. In obedience to the Lord's command, he goes to Damascus, although so blind that he cannot see with his natural eyes, and has to be led by the hand of those who were with him. He goes into the house of one Judas, in the street that is called Straight. While he is here "Ananias, a certain disciple," sees a vision directing him where to find Saul of Tarsus, of whom, greatly to his recommendation, it is said, "For behold, he prayeth." Saul is a *penitent believer*; therefore, he prays; and, hence, he is not pardoned. That he is not pardoned, *all admit*; that he is a penitent believer, *none* can successfully *deny*. It is just as legitimate for a penitent believer to pray uniformly as it is for

water to flow down stream as a result of concurring causes. So, prayer exists in the law of pardon to the alien sinner, as a *result* of concurring causes, and not as a *command*. Therefore, since prayer is a legitimate *result* of faith and repentance *uniformly*, we may safely say: No alien can legitimately expect pardon unless he pray, because, in the absence of prayer, there is *necessarily* an absence of genuine faith and repentance—its *causes*. Therefore, I here assert, that there is not a single instance recorded in the Bible where an alien sinner, as such, under the Christian dispensation, is commanded to pray for, and expect to receive, the pardon of his sins in that act without doing anything else, though he be a penitent believer. The practice of praying for the pardon of the alien sinner under the Christian dispensation, and commanding him to pray for and expect pardon in that act, without doing something else, though he be a penitent believer, is not authorized in the Holy Scriptures, either by command, example or implication. I make these assertions with the best of feelings and the pure motive of vindicating the scriptural law of pardon; being fully satisfied that the practice alluded to is a perversion of prayer as a divine institution, and a subversion of the scriptural law of pardon to the alien.

For the erring Christian to pray for pardon, is an express *command*; for the alien sinner to pray for pardon, is only an assumed *privilege*. It is high time that the advocates of this practice should show divine authority for it, or, as conscientious men, abandon it and adopt the scriptural law of pardon in its stead. So Ananias



went to Saul, and when he got there, he found him down; and, doubtless, he was still praying. Saul has now been a believing penitent, agonizing in prayer, even refusing to eat or drink for three days and nights.

This is the longest time on record of an alien seeking pardon in the Lord's way, and not obtaining it. This was not because the *Lord* delayed to come down and pardon him, for the Lord had already come to him, and did not pardon him; but it was because *Ananias* delayed his coming to tell him what he *must do*. Therefore, he could do no better than to tarry till *Ananias* should come to tell him what he *must do* that he might be pardoned; but we can do better than to tarry and seek pardon more than *one hour*; for we have many apostolic examples before us showing us just what we must do; by which we learn *how* people were pardoned anciently, from which we learn that even a heathen—an unbeliever—may hear the gospel, believe, repent, be baptized and rejoice in salvation in an hour—even the same hour of the night. But, now, remember: *Ananias* is to tell Saul *what* he *must do*. Here, let two questions be before us: 1st. *What* did *Ananias* tell him to do? 2d. What was it *for*? Did *Ananias* tell him, Pray on, Brother Saul—perhaps the Lord will give you faith? Did he pray for him? Did he tell him to pray for pardon? Did he say, "Only believe in Jesus, and he will speak peace to your soul?" All this is in consonance with popular practice to-day, and in similar instances, and implies the answer to the second question, namely, the forgiveness of

his sins. Yes, all this implies that he is an unpardoned mourner, or an anxious seeker. This being his condition, it would seem that Ananias should have sent a *special* message to *all* the brethren in Damascus like this: Brethren, come to the house of Judas, in the street called Straight, for here is Saul, the great persecutor of the Church, praying. Come soon. Fail not. Soon, the house of Judas would have been filled, when Ananias should have directed like this: Now, brethren, we have the chief of sinners down here, praying, under deep conviction; and it will never do to let him up till the Lord speaks peace to his soul. Remember, the Lord has said, "Where two or three agree as touching anything that ye shall ask, it shall be given." Now, therefore, let us *all* pray earnestly, and in faith, that the Lord will come down just now and pardon this great sinner. Pray on, Brother Saul; perhaps the Lord will give you faith; perhaps he will hear our prayers, and pardon your many sins. Let us now ask, Does this resemble the popular practice, or does it not? None will deny, candidly, that it does resemble it. This we feel that we could demonstrate to be, in the main, according to the popular practice, by referring to numerous instances, giving time and place; but we suppose every candid reader will acknowledge it to be so, either in their own personal experience or observation. But, shall I say that nothing like this can be shown in the case before us? No, not a thing transpires during Ananias' interview with Saul that favors any of this in the least. But, if he had been an unbeliever, Ananias would not have prayed to the Lord to give him faith, for

“faith comes by hearing the word of God” (Rom. x: 17); but he would have *commanded* him to believe, as Paul and Silas did the jailer, and then he would have spoken the word of the Lord to him, as they did. But, if he had been a *believer* ONLY, he would have *commanded* him, as Peter did the Pentecostians, “Repent and be baptized in the name of Jesus Christ, for the remission of sins.” But, as he was a PENITENT BELIEVER, Ananias began with him just where he found him. Hence, finding him a believing, repenting, praying man, and therefore the ONLY *scriptural* subject, he said, Arise and be baptized, and wash away thy sins, calling (or more properly having called) on the name of the Lord.” Thus, when Ananias told him what to do, he was a *penitent believer*; and, hence, was of the THIRD CLASS named in the preceding classification. Therefore, being such, Ananias told him to do that which the Lord said he *must do*. Hence, all that Ananias told him to do was to “arise and be baptized and wash away his sins, calling on the name of the Lord.” And was this *all*? Read and see. When you find anything else that Ananias commanded him to do, in order to pardon, then let me know it, and I here promise that I will acknowledge, like a Christian gentleman, that I was mistaken. *For what* was Saul to arise and be baptized? Evidently, *for the remission* of his sins—metaphorically expressed by, “wash away thy sins.” But, if baptism was all that he lacked, how dare any man to call it a non-essential? But, we must contend, that if baptism is essential to pardon in *one* case, it is in *all* cases. We have now shown it to be one of

the conditions of the law of pardon in the last commission, and in the practice of all divinely inspired teachers under it in all the cases examined. As baptism is the only condition that any would call a non-essential in case of adults, and as we have found it existing in every case of salvation examined as necessary thereto, and that, in consonance with the last commission, we have clearly established the uniformity of the law of pardon thus far under the Christian dispensation.

#### RECAPITULATION.

Now, let us recapitulate briefly, by way of showing the adaptedness of the answer to each class respectively, propounding the great and important question :

*“What must I do to be saved?”*

FIRST CLASS: The UNBELIEVER.—The JAILER was told to *believe* on the Lord Jesus Christ, with the promise, “and thou shalt be saved and thy house.” (Acts xvi: 30-31.) “And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night and washed their stripes, and was baptized, he and all his, straightway. And when he had brought them into his house, he sat meat before them and rejoiced, believing in God with all his house.” Hence, they all heard, believed, repented and were baptized, and were saved, the same hour of the night. Sinner, the Lord is just as gracious now as he was then, and is willing to save sinners now just as he did then.

SECOND CLASS: BELIEVERS—PENTECOSTIANS.—On the day of Pentecost, after hearing the gospel, the people believed on Christ, and, as believers,

they ask: "Men and brethren, what shall we do?" Peter does not tell them to believe, because they already believe. Hence, he adapts his answer to them as *believers*. Beginning with them just where he finds them, he tells them to do just what they yet lack of the law of pardon, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts ii: 38.) At the 41st verse, we read: "They that gladly received his word were baptized, and the same day there were added unto them about three thousand souls." Hence, there is no discrepancy between the jailer and the Pentecostians. *All were saved just alike*. Reader, do you desire to be saved? If so, you *may* be just as they were. Glorious privilege! Avail yourself of it while you may.

THIRD CLASS: PENITENT BELIEVER—SAUL OF TARSUS.—Saul, as we have seen, when Ananias came and told him what to do, which was what the Lord told him he *must* do, was a *penitent believer*. Hence, finding him a penitent believer, Ananias did not tell him to do what he had already done; but he told him, in a manner perfectly adapted to his condition, to do just what he had not done: "Arise and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts xxii: 16.) "Wash away thy sins," is a metaphorical expression; it is only another form of expressing what is meant by remission of sins, saved, pardoned, etc. It clearly teaches that he *was not pardoned until he was baptized*, although he was a *penitent believer*. Hence, we see, in all these cases, perfect

*uniformity*—the same items precisely: preaching, faith, repentance, baptism and pardon. Thus far, the *model* is conformed to and the *rule* holds good, namely: *All the items that are found clearly to exist in any given case of salvation, as necessary thereto, are necessarily implied in all other cases, though they are not mentioned.* All the above classes respectively propound the same question in reference to salvation from sin, and all obtain the salvation sought, and on precisely the *same conditions*. Thus far, we see that the conditions upon which the legacy is bequeathed are the *same in all cases*.

Reader, are you a sinner? Are you out of Christ? If so, you stand condemned, and in a lost state. Deplorable condition! You need a complete Saviour, just such as Jesus is. You need not despair, though you are as bad as Saul—the chief of sinners—was. Surely, since Jesus saved the chief of sinners on the ordinary terms of the gospel, he is gracious enough to save you in the same way. Yes, he is both willing and able “to save, to the uttermost, all that will come unto God by him.” Yes, Jesus says, “Come unto me, all ye that are weary and heavy laden, and I will give you rest.” “Whosoever will.” Gracious invitation! Who would not accept and be saved in the Lord’s own name, and thus honor him and give to him all the glory, to which he is so justly entitled. Since Jesus has been so gracious as to bequeath the Great Legacy on the easy conditions which we have found so clearly stipulated in his Will, it would be extreme presumption to claim the Legacy without complying with the blood-washed conditions therein ex-

pressed. ¶ This would be to question, if not to deny, the veracity of the great divine, Testator, and to defy his authority. Let us not presume upon mercy so much as to forget justice. God is a covenant-keeping God.

## CHAPTER XI.

UNIFORMITY OF THE CONDITIONS OF THE WILL  
UPON WHICH THE GREAT LEGACY—REMISSION  
OF SINS, THE GIFT OF THE HOLY SPIRIT AND  
ETERNAL LIFE—IS BEQUEATHED.

BASIS—*The Salvation of Cornelius and House ;  
also, the Baptism, Work, Gift and Witness  
of the Holy Spirit.*

PROPOSITION FIRST—*After the New and Perfect  
Will, Confirmed by the Death of the Testator  
(Christ), is Committed into the Hands of the  
Executors (Apostles), and they are Endowed  
with Power to Execute it, the CONDITIONS  
upon which the LEGACY is Bequeathed are  
the SAME IN ALL CASES.*

**W**E now proceed to an examination of the  
salvation of Cornelius and his house,  
which is so often referred to as against  
our conclusions thus far. It is argued, from this  
case, that since the baptism of the Holy Ghost  
occurred before the baptism of water, therefore,  
they were saved or pardoned by the baptism of  
the Holy Ghost; and, hence, were saved or par-  
doned before they were baptized in water; and,  
therefore, water baptism is not essential to salva-  
tion or pardon. Some, from this example, ignore  
water baptism entirely, and contend that the  
baptism of the Holy Ghost is the “one” only



essential baptism. All this shall be noticed as we proceed. But, let us first brad the five points already shown to necessarily and uniformly enter into the gospel plan of salvation, so as to hold them securely while we reconcile this case of salvation with them. The great and last commission, and the salvation of the Pentecostians, form a *model* of the gospel plan of salvation, containing clearly *all* the following items as necessary thereto, and necessarily in the *order* in which they are stated: (1,) Preaching; (2,) faith; (3,) repentance; (4,) baptism; and (5,) pardon. With this *model*, we have reconciled *three* subsequent cases, namely, Lydia's, the jailer's and Saul's. Hence, we have no less than *five divine witnesses* testifying clearly that the law of pardon is a *unit*—that the gospel plan of salvation is the *same in all cases*. If this be correct, as a conclusion, it *necessarily* follows that Cornelius and his house, and *all others*, were, and are, saved in precisely the *same way*, or that God makes a difference between the cases examined and other cases. But, Peter, speaking of this very case, says of God, that he “put no difference between us (Jews) and them (Cornelius and house—Gentiles), purifying their hearts by faith. (Acts xv : 9.) While the purifying of the heart is the result of faith, as we have seen, and is indispensable to salvation, yet it is not *all* of the plan of salvation. Hence, the objector must either refute our conclusion, in regard to the cases examined, or he must show that there is a difference between the cases thus far examined and other cases, or he must give us a uniform law of pardon, differing from our conclusion.

We shall examine the subject before us under two heads :

*First : The Salvation of Cornelius and his House.*

*Second : The Baptism of the Holy Ghost.*

It is necessary and proper to divide this subject under these heads, and to observe this distinction, in order to a correct understanding of it. Just here we advise the reader, if he is not sure that he understands this subject, and is inquiring after truth, to read carefully the 10th chapter of Acts, and the first eighteen verses of the 11th in connection, that he may have the whole subject before his mind.

*First : The SALVATION of Cornelius and his House.*

Upon an examination of the salvation of Saul of Tarsus—the *chief of sinners*—we found that he was saved according to the ordinary law of pardon. We now proceed with the examination of the salvation of Cornelius—the *best man* we read of—who was in an unsaved state. We shall undertake to show that he also was saved according to the ordinary law of pardon. Cornelius is represented as “a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always.” (Acts x: 2.) Notwithstanding all this, he was in an unsaved state. Moralists, are you in a saved state? Surely, if any man could plead moral uprightness in its fullness for justification in the sight of God, Cornelius could! Yet, with all his moral rectitude, he was in an *unsaved state*. “The word of the Lord” that was to “go forth from Jerusalem,” which was, “that

repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem," had really gone forth thence about eight years before; and since it extends salvation to *all nations, in the name of Jesus*, Cornelius must hear it, believe, and obey it, and thus be saved, according to the ordinary gospel plan of salvation. Hence, an angel appeared to him while he was fasting and praying—not to "speak peace to his soul"—not to tell him that God, before whom his "prayers and alms had gone up for a memorial," had pardoned him; nor that he did not need salvation; but the angel said unto him: "Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words, whereby thou and all thy house shall be saved." (Chapter xi: 13-14. See, also, Chapter x: 6): "He shall tell thee what thou oughtest to do." Also, verse 22, where Cornelius is to "hear words" of Peter. Once more, verse 32: "Who, when he cometh, shall speak unto thee." From all these passages we learn that Cornelius and house were in an *unsaved state*; and that it was *necessary* for Peter to *preach* to them, that they might hear WORDS WHEREBY they might *be saved*. We also gather one more item here, and that is that Peter is to tell them *what to do*. And, what is that? The answer is in the sequel. Let us ponder a question just here: As he was to *do* something, and was to be *saved* by the *words* that Peter should speak, was he *saved* by the *baptism of the Holy Ghost*? The baptism of the Holy Ghost is not something for him to *do*, but to *receive*: it being a *promise*—not a *command*. Water baptism is something

to *do*, not to *receive*: it being a *command*, not a *promise*. Neither was the baptism of the Holy Ghost *words*; they were to be *saved* by *words*. Permit me to say, just here—Strike!—but hear it. The baptism of the Holy Ghost had nothing to do, *directly*, with their salvation; neither as a condition, necessary thereto, nor as evidence thereof, on their part. This proved true, and the theories alluded to in the beginning of this chapter are exploded. So Cornelius sends for Peter, as specially and particularly directed by the angel; meantime, Peter sees a vision: a great “sheet, wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him: Rise, Peter; kill and eat. But Peter said: Not so, Lord; for I have never eaten anything that is common or unclean.” Now, this was done to convince Peter, a Jew, that God was willing to receive the Gentiles, to whom the accompanying voice told him to go. But, Peter did not seem to understand all this till after his entry into Cornelius’ house. But, when he understood it, he said: “Of a truth, I perceive that God is no respecter of persons. But, in every nation, he that feareth Him, and worketh righteousness, is accepted with Him.” (Verses 34-35.) Here, Peter declares in favor of a statement that he made on Pentecost, eight years before: that he did not believe up to this time; and, as we have seen, it required a miracle to convince him of it, viz: “For the promise is unto you (Jews), and to your children (descendants), and to all that are afar off (the Gentiles), even as many as the Lord, our God,

shall call." (Acts ii: 39.) But, immediately, Peter begins to preach the *same gospel* to them that he preached on Pentecost. (Verses 36 43.) This was the "*words* whereby he and his house should be saved"—this was the "gospel of Christ, the *power* of God *unto salvation* to every one that believeth; to the Jew *first*, and, also, to the *Greek—Gentile*. Here, it is *the power* of God unto salvation to the Greek. But, as we have shown, in order that the gospel of Christ prove to be *the power* of God unto *salvation*, and result in *that end*, it must be *preached, believed, and obeyed*. So it was in *all* the cases examined; and so it is in *this* case.

Let us see: "While Peter yet spake these words (the gospel), the Holy Ghost fell on all them which heard the word." (Verse 44.) Here is the baptism of the Holy Ghost. What is produced by it? Astonishment on the part of the Jewish brethren that came with Peter, and power to speak with tongues on the part of these Gentiles. This was, also, evidence to these Jewish brethren, just here, that God was willing to receive the Gentiles; for here, Peter seemingly turns to them immediately on this demonstration of that fact, and says: "Can any man forbid water, that these should not be baptized, who have received the Holy Ghost, as well as me?" (Verse 47.) If the baptism of the Holy Ghost is the "one" only essential baptism, as necessary to, and evidence of pardon, it seems strange that Peter should propound this question in reference to it as such, contemplating the fact that they were already saved, and, at the same time, allude to their reception of the Holy Ghost

as evidence that God was willing to receive and save them, according to the ordinary law of pardon, the same as he had the Jews. But, if this is not a fair deduction as to the bearing of Peter's question, and if there was any evidence existing that they were then pardoned, and in a saved state, these brethren should have objected, saying, "True, Brother Peter, you commanded the Jews on Pentecost to repent, and be baptized in the name of Jesus for the remission of sins, but these Gentiles are already pardoned by the baptism of the Holy Ghost, and are in a saved state; hence, we conclude that water baptism is not necessary." But, instead of anything of the kind, immediately Peter "commanded them to be baptized *in the name* of the Lord." (Verse 48.) Hence, to be baptized was *one* thing at least that they ought to *do*. But, we shall show presently that they believed, and that they repented, and in all things conformed to the *model*. But, I ask, were they in a saved state after they were baptized? All answer, yes. But, some, who are more anxious to know how much of the Lord's law of pardon can be dispensed with than they are to know what the Lord's law really is, will suppose a case. Yes, the question is sometimes asked, as if prompted by great concern, as to what will become of a man who dies on the desert, a thousand miles from water, etc., etc. Would Cornelius have been saved if Peter had been providentially prevented from going and preaching to him—telling him the words whereby he should be saved? I beg leave to answer, modestly, I do not know. Who does know? But, suppose the world combined should answer

this question, either in the negative or affirmative, what would the answer be worth? Just exactly nothing; because it would be only an *opinion*. O, that men would learn to speak where, when, and as the Bible speaks! and to be silent where the Bible is silent. Shall we make void the ordinary, uniform law of pardon, as it is really set forth in the Bible, for the sake of some extraordinary or even imaginary case? Perhaps there never has been, nor ever will be, an instance of the kind above named, in which such person has not had one or more opportunities to obey the gospel, but would not do so. But, let *me* ask a question: Would Cornelius have been saved if he had refused to obey, after Peter commanded him, to be baptized? He would have had no *promise* of salvation; neither would any one else who would persistently refuse to obey the Lord, after having opportunity to do so. But, in conclusion of this division of the subject, we shall now demonstrate briefly that all the items enumerated, as necessary to salvation, really existed in Cornelius' case, and, therefore, it conforms to the *model*. From the narrative itself, all will admit that Peter preached to them. Hence, item 1 is clear. But, let us turn and read Acts xv: 7—"And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles, by my mouth, should hear the word of the gospel, and believe." Here are items 1 and 2—preaching and believing. Now, let us go to chapter xi: 18—"When they heard these things, they held their peace, and glorified God, saying:

Then hath God, also, to the Gentiles granted repentance unto life." Here is item 3—repentance. And, in chapter x: 48—"He commanded them to be baptized." Here is the 4th item—baptism. Now, we showed in a previous chapter, that in order that the Gospel of Christ prove to be "the *power* of God unto salvation, and result in that end, it must be preached, believed and obeyed. Hence, the sinner is saved by the gospel at the *end* of obedience to it, and not before. Now, notice: Peter was to tell these Gentiles *words* by which they were to be saved; that is, the gospel, which they heard by his "mouth, and believed;" and he was to tell them "what they ought to *do*;" in telling which, "he commanded them to be baptized: and, hence, they did not fully obey the gospel till they were baptized as penitent believers; and, hence, in baptism—the *end* of obedience—they were *saved* by the gospel of Christ. Therefore, Cornelius and his house were saved precisely like all the others whose cases we have examined. In their case, we find all the items in the *model*: (1,) Preaching; (2,) faith; (3,) repentance; (4,) baptism; and (5,) pardon. Hence, thus far, we find no less than *six* divine witnesses, all testifying, clearly, to the uniformity of the law of pardon—that all alien sinners, under the Christian dispensation, are saved *just alike*; that the conditions of the Will are the *same in all cases*. If "in the mouth of two or three witnesses every word may be established," surely *double* the amount of the *maximum number ought to be sufficient*!

*Second: The Baptism of the Holy Ghost at the House of Cornelius.*



The *baptism* of the Holy Ghost has nothing to do *directly* with the salvation or pardon of alien sinners, neither as a condition necessary thereto, nor as evidence thereof, on their part. Reader, notice: this remark is made of the *baptism* of the Holy Ghost, not of its *work* and *influence*. The case before us is the *second* and *last* instance of the *baptism* of the Holy Ghost on record in the Bible. The only apparent object of this instance was to convince the Jews of God's willingness to accept and save the Gentiles as well as the Jews, and on precisely the same plan. Of this Peter and these Gentiles were convinced before this baptism of the Holy Ghost occurred. Hence, it would seem that, but for the scrupulosity of the Jews as to "going unto one of another nation," there would have been no necessity for baptizing the Gentiles with the Holy Ghost. But immediately, as we have seen, the six Jewish brethren that accompanied Peter were convinced of God's willingness to save the Gentiles; for when Peter turned to them and said, "Can any man forbid water that these should not be baptized, who have received the Holy Ghost as well as we?" they held their peace. Soon Peter goes up to Jerusalem, where the brethren of the circumcision called him, to account for going to the Gentiles. Peter was well fortified for the occasion. He had the same six Jewish brethren with him to attest all he said (see chapter xi: 12): as he "rehearsed the matter from the beginning, and expounded it by order unto them." At the 13th verse he says, "And he (Cornelius) showed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and

call for Simon, whose surname is Peter, who shall tell thee words, whereby thou and all thy house shall be saved. And as I began to speak, the Holy Ghost fell on them as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost. Forasmuch, then, as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God? When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." (Verses 13-18.) But if men are saved uniformly by the baptism of the Holy Ghost, and not by words or the gospel which Peter preached to the Gentiles, to which he here attributes their salvation, why did not these apostles and elders correct the matter just here? Instead of that, they heartily acquiesced and glorified God, saying, "Then hath God also to the Gentiles granted repentance unto life." Here they clearly evince that they are convinced, by the baptism of the Holy Ghost, that God is willing to save the Gentiles as well as the Jews, and on precisely the *same plan*. But of *this* the baptism of the Holy Ghost would not have been *evidence* at all to *them* if it had not occurred *before* the baptism of water. Other points in this case may be explained as we proceed. We are now prepared to examine briefly the

BAPTISM, GIFTS, WORK AND WITNESS OF THE HOLY  
SPITIT.

Jesus is the only being who possessed the Holy Spirit on earth without measure. (John iii:

34.) Others possessed different measures of the Spirit. There are but three degrees or measures of the Spirit, as alluded to in the Scriptures; and these may be distinguished by their respective manifestations and operations. These three distinguishing features of the subject should necessarily be kept in view in reading the Scriptures:

1st. The Baptism of the Spirit.

2d. That measure or degree of the Spirit by which the possessor could speak with tongues, prophecy, etc.

3d. That measure ordinarily given to the obedient.

God is the prime administrator or giver of the Spirit in all these measures; and hence it is a promise, yet through the intercession of Jesus, after his ascension.

#### FIRST: THE BAPTISM OF THE HOLY SPIRIT.

This measure was a miracle in itself, and as such was extraordinary in its manifestations and operations. As for its being called a baptism, we are inclined to the idea that this is partly for the sake of euphony, and partly on account of its influences, manifestations and operations, by which the subjects of it were completely overwhelmed—they were filled with it; and hence it is metaphorically called a *baptism*. It is alluded to as a *baptism* euphoniously in Matt. iii: 11; Acts i: 5, and xi: 16; and metaphorically, Acts ii: 2-4, x: 46. So far as we are informed, there are only two instances alluded to in the Scriptures as baptisms of the Holy Ghost. The first instance is recorded in Acts ii: 2-4. This occurred as Jesus promised (John xiv: 15-17)—“If ye love me, keep my commandments. And I will pray

the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive." Here the Comforter—the Spirit, "whom the world cannot receive"—is promised as such to the disciples; and is to be sent by the Father, at the request and in the name of Jesus, on their loving him and keeping his commandments, and as such is to abide with them forever.

This seems to refer mainly to the perpetual abode of the Comforter, as such, with all the obedient: and in this respect contemplates the *third* measure (verse 26): "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Here we have additional items, viz: "he shall *teach* you all things, and *bring all things to your remembrance*, whatsoever I have said unto you." This additional was exclusively applicable to the apostles as such. Again, in chapter xv: 26, we have one more item in addition: "he shall *testify* of me." Once more (chapter xvi: 7-14): "Nevertheless, I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove (convince) the world of sin, and of righteousness, and of judgment; of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit,

when he, the Spirit of truth, is come, he will guide you into all truth ; for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak ; and he will show you things to come." Collating the above passages, we have the following items : 1st, The Father is to send the Holy Spirit to the apostles, as such, at the request and in the name of Jesus ; 2d, When he comes he is to take cognizance of the past and future, and meantime *guide* the apostles into all truth ; 3d, He is to testify of and glorify Jesus, and receive of his and show it unto the apostles ; 4th, He is to speak, and thus he is to convince the world of sin, righteousness and judgment. (These items are to the apostles, as such, exclusively.) But, 5th, The Comforter, as such, can not be received by the world as such ; but is to be received by the obedient, and is to abide with them forever. Hence, on the day of Pentecost, when the disciples were baptized with the Holy Ghost, "they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." And every man heard them speak in his own language, at which "they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans ? and how hear we every man in our own tongue wherein we were born ?" (See Acts ii : 1-8.) Having thus arrested the attention of the multitude, the Holy Spirit, by the mouth of Peter, speaks the gospel, testifies of and glorifies Jesus, saying : "Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom he hath crucified, both Lord and Christ. Now, when they heard this they

were pierced in their heart, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do?" Here the world is convinced of sin, righteousness and judgment. How? By the words of the Holy Spirit guiding the apostles into all truth. Up to this time the Holy Spirit operated on the *apostles* as a *guide*, and on the *world* as a *convincer* and a *convictor*. Here they cry, "Men and brethren, what shall we do?" (Verse 37.) Here the Holy Spirit becomes a director to the convinced and convicted multitude. "Then Peter said unto them, Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Verse 38.) In Peter's answer we find specific commands to be obeyed and certain promises to be enjoyed. Here the Holy Spirit becomes a Comforter to the obedient, and as such he is to abide with them forever. Hence, the sequel shows that "they that gladly received his word were baptized," and that "they did eat their meat with gladness and singleness of heart, praising God," etc. Hence, the Holy Spirit was a guide to the apostles; and through his words was a convictor and a director to the world, and finally a Comforter to the obedient. Yes, the Holy Spirit was all these to the world from first to last, yet the world was not baptized with it on this occasion. Hence, these three thousand persons were saved through the conviction, by the direction, in obedience to the commands of the Holy Spirit, and received and enjoyed the Holy Spirit as a Comforter, yet they were not baptized with it at all. There are but two instances of the baptism of the Holy Ghost re-

corded in the Scriptures, and in both these instances it was not to benefit the subjects of it *directly*. As in Acts ii, we see that the disciples were the subjects of it; and that it could be seen and heard in its phenomena; and that it enabled them miraculously to speak with tongues; and thus it benefited the multitude, and not the disciples. But, in chapter x, we have seen that Cornelius and house—not the disciples—were subjects of it; and in this instance, also, it could be seen and heard in its miraculous phenomena. We have already shown that the object of it was to convince the scrupulous Jews of God's willingness to receive and save the Gentiles as well as the Jews, and on precisely the same plan. In both instances the people heard, believed and obeyed the same gospel in the same way, and were saved on precisely the same plan: not by the baptism of the Holy Ghost, but by believing and obeying the "gospel of Christ, the power of God unto salvation." One more remark here and we must hasten on.

Both these cases were miraculous—the subjects of it could speak with tongues, etc.; therefore, every baptism of the Holy Ghost is necessarily a miracle, and must necessarily be attended with the same characteristics. Hence, he who claims to be the subject of the baptism of the Holy Ghost must be able to demonstrate it by speaking with tongues, etc., as all the subjects of it did anciently. But, if he did, it would not benefit him, as we have seen. Paul says, "Wherefore tongues are for a sign, not to them that believe, but to them that believe not." (1 Cor. xiv: 22.) So on Pentecost, tongues were for a sign to

the unbelieving multitude. So at the house of Cornelius, tongues were for a sign to the scrupulous Jews, who did not believe in God's willingness to receive and save the Gentiles as well as the Jews until they heard the Gentiles "speak with tongues and magnify God."

SECOND : THAT MEASURE OR DEGREE OF THE SPIRIT BY WHICH THE POSSESSOR COULD SPEAK WITH TONGUES, PROPHECY, ETC.

This measure was uniformly conferred by the laying on of apostolic hands. This is not called a baptism. This also was miraculous. Therefore, it and the baptism of the Holy Spirit were not to be perpetual. They were both to cease when they had subserved their purpose. We have already seen the purpose, and, therefore, the *end* of the baptism of the Spirit as such, yet its inspiring power is still lodged in its *words*. The purpose or object of the second measure was to confirm the word and work of the gospel on its introduction in the different parts of the world, as executed under the last commission. Hence, Jesus, contemplating this, says, "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues," etc. (Mark xvi: 17-20.) On the day of Pentecost, Peter said, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." We are inclined to think that this promise of the "gift of the Holy Ghost" includes the second and third measures of the Spirit, this being the first introduction of the gospel to the world. From the fact that the second measure was miraculous in



its character, and, therefore, was intended to "follow them that believe," for the purpose of "confirming the word;" and as there were "devout Jews out of every nation" here to preach to their respective nations, it was necessary that they should be endowed with this miraculous measure of the Spirit. This promise must have included, also, the ordinary measure of the Spirit uniformly promised to all the obedient—not as a mere gift or thing of the Spirit, but the Holy Spirit itself, as the Comforter, who is to abide perpetually with all Christians forever. This is one portion of the great legacy bequeathed by the testator on conditions already shown. All Christians uniformly receive the third measure of the Spirit; many received the second measure anciently when it was necessary to the purpose mentioned; none but the apostles received the first measure. For examples of the conferring of this second miraculous measure of the Spirit, see Acts viii: 14-17: "Now, when the apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost—for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost." These disciples had believed on the Lord and had been baptized in his name, and, of course, had enjoyed the ordinary indwelling, or third measure, of the Holy Spirit as a Comforter for some time; but, as Samaria was a strange place, it was so important, therefore, that they should receive the

Holy Spirit in its second miraculous measure, that they sent Peter and John there, for the purpose of conferring it, which they did by prayer and laying on of hands, which was the peculiar manner in which this measure was conferred. See also Acts xix: 1-7, where Paul found about twelve disciples who had been baptized "unto John's baptism," and therefore had "not so much as heard whether there be any Holy Ghost." But Paul taught them the way of the Lord more perfectly; whereupon "they were baptized in the name of the Lord Jesus."

This was for the sake of the *harmony* of the gospel plan of salvation which had superseded John's ministry. After they were baptized in the name of the Lord Jesus, "Paul laid his hands on them, and the Holy Ghost came on them; and they spake with tongues and prophesied." From the nature of Paul's question, "Have ye received the Holy Ghost since ye believed?" (verse 2) it seems that men under the Christian dispensation uniformly received the Holy Ghost *after* they believed. Then, surely, the Holy Ghost was not received by unbelievers to make them believe! In fact, I am at a loss just now for a single passage even intimating that unbelievers, as such, under the Christian dispensation, received the Holy Spirit in any measure to make them believe, excepting as it acted or operated on them through the word to convince and convict them. Reader, can you think of a passage? But, how long were these extraordinary gifts or endowments of the Spirit to continue? "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meas-

ure of the stature of the fullness of Christ." (Eph. iv: 11-15.) But while we are at this chapter, let us read the 5th verse: "One Lord, one faith, one baptism." What does the inspired apostle mean? Does he mean that there is *but one* Lord? All answer, Yes. Then, does he mean that there is *but one* faith, and *but one* baptism? All must answer, Yes. But, by actions, many deny it. Some pray for a baptism of the *Holy Ghost* and of *fire*, in order to convert sinners *directly*; and when they conclude that they are converted *by these baptisms*, they then administer, in some way, in the use of *water*, that which they call *water baptism*! Hence, here are **THREE baptisms**. If this is correct, Paul is mistaken. As to the baptism of *fire*, some view it as having been fulfilled on the day of Pentecost; others at the destruction of Jerusalem. Others refer it to the punishment of the wicked, who heed not the teachings of the Holy Ghost. With the first two the baptism of fire had reference to time, and has long since been fulfilled; but with the last view, it refers to eternity, and does not obtain now. As for the baptism of the Holy Ghost, it passed away with its last instance, which took place at the house of Cornelius, A. D. 41. The Epistle to the Ephesians was written A. D. 64. Hence, twenty-three years after the last baptism of the Holy Ghost, Paul said, "There is one baptism"—meaning *but one*; and that one baptism was *water baptism*, all others of time having ceased.

Hence, the conclusion is irresistible, that the "one" only essential baptism is not the baptism of John, nor of suffering, nor of fire, nor of the

Holy Ghost, but *Christian* baptism, coeval and coextensive with the last commission, whence the only authority for its practice is derived. This *all* admit is *water baptism*.

THIRD: THAT MEASURE OF THE SPIRIT ORDINARILY GIVEN TO THE OBEDIENT.

The third or ordinary measure of the Spirit is uniformly received and enjoyed by all who believe and obey the gospel, and are thereby adopted into the family of God. In the family, or kingdom of God, they are called "Sons of God." (1 John iii: 1.) In the "kingdom of darkness," or in the world, they are called the children of the devil. Hence, as children of the devil, or of the world, Jesus gives to understand that they cannot receive the Comforter, as such. How are we to come within the purview of the promise of the Holy Spirit as a Comforter? By being translated out of the kingdom of darkness into the kingdom of God's dear Son; thus being adopted into the family of God, and becoming "sons of God." Hence, "because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying: Abba, Father." (Gal. iv: 6.) But, ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his. And, if Christ be in you, the body is dead because of sin; but the Spirit is life, because of righteousness. But, if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." (Rom. viii: 9-11.) If this was the only passage in God's book on

the subject, this would be sufficient to establish the fact that the Spirit does really dwell in the heart of the Christian. But, surely, none who believe and really understand the teaching of the Bible, will deny this. We could cite many other passages in proof of this, but we deem it unnecessary. But how, or through what instrumentality, is the Spirit received? This is the great, perplexing question. Here, I am at a loss again for a single passage even intimating that the Spirit, as a Comforter, is ordinarily received by prayer, excepting it be the prayer of Jesus, where he said to his disciples: "If ye love Me, keep my commandments, and I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth whom the world cannot receive." (John xiv: 14-17.) We have seen that the Holy Spirit did come, and that, as a Comforter, He came to abide with the obedient forever. This seems reasonable, from the fact that the Church, or body of Christ, attained a *perfect state of existence* on the day of Pentecost—the day on which the Holy Spirit came. Hence, since that day, the Church has been the body of Christ, and the Holy Spirit has dwelt in his body, and will abide in it forever—as long as it remains on earth. Hence, "there is one body and one Spirit." (Eph. iv: 4.) Jesus' prayer to the Father, that the disciples might receive the Holy Spirit—the Comforter—was answered on the day of Pentecost. Ever since that day, it has been very improper to pray to the Father to send down the Holy Spirit: for his convincing, controlling and consoling power is in his words, and has

been ever since that day. How is the Spirit received? Let us quote a passage just here, and see whether we can all "see it alike:" "And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." (Acts iii: 23.) The prophet alluded to here is Jesus. All are agreed. The word "*hear*" means more than the mere reception of sound. It means to heartily believe in, and to obey, Jesus. All agreed. Then, this is to believe on Jesus and obey the gospel, on the part of the alien sinner. All *must* agree to this. Paul is heard of among the churches of Judea as "preaching the faith which once he destroyed." (Gal. i: 23.) Here, all will agree that the word "faith" is equal to the word "gospel," used objectively, as the thing preached. Hence, preaching the faith is preaching the gospel, and *the HEARING of FAITH is OBEYING the GOSPEL* in faith. We are now prepared to learn *how* the Spirit is *received*; whether mediately or immediately; whether with or without means. "This only would I learn of you: Received ye the Spirit by the works of the law, or by the hearing of faith?" (Gal. iii: 2.) Here it is clear that the Galatians did not receive the Spirit by the works of the law, but that they did receive it by the *hearing of faith, i. e., by the obedience of the gospel*. Hence, it is that *obedience to the gospel is the medium through which the Holy Spirit is received. Therefore, it is received by none but the obedient*. To *such* it is a *Comforter* and a *witness*. But, here let us examine, briefly,

#### THE WITNESS OF THE SPIRIT.

That the Spirit is a witness, see Rom. viii: 16:

“The Spirit itself beareth witness with our spirit, that we are the children of God.” But, here is another perplexing question: How, or through what means, does the Spirit bear witness? Notice that in this passage *two* witnesses testify, viz: the *Spirit itself* and *our spirit*, i. e., the *Holy Spirit* and the *human spirit both testify with* each other that the disciples are the children of God. Notice, it does not read: The Spirit itself beareth witness *to* our spirit—but it reads: “*with* our spirit.” Pardoned persons are children of God. Then, if we can determine the means by which we are pardoned, we shall be able to decide beyond a doubt that we are the children of God; that is, if we have full faith in the verity of the means; otherwise, we shall have doubts and fears. But, John says, “There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.” (1 John iv: 18.) How are we to be made perfect in love? “For this is the love of God, that we keep his commandments.” (v: 3.) But, says one, “We know that we have passed from death unto life, because we love the brethren”—“that is, the children of God.” (1 John iii: 14.) But, how do we know that we love the children of God? “By this we know that we love the children of God, when we love God and keep His commandments. (v: 2.) Hence, the evidence of pardon culminates in loving God and keeping His commandments. This matter of our acceptance with God is of paramount importance, and, therefore, men should seek that evidence in which there is no chance to be mistaken—that evidence which

leaves no room for doubts and fears. O, how many good and honest people there are who entertain and express serious doubts of their acceptance with God! Why all this? Simply because the evidence relied upon is not reliable. Such persons view Rom. viii: 16—the passage before us—as though there was but *one* witness testifying. Ask such how they know that they are children of God, and nine out of ten will say, “I hope I am; or I feel that I am.” Thus, they rely on the testimony of but *one* witness, and *that* their *own* feelings—their *own* spirit. Hence, the Spirit’s testimony is excluded. God feelings are not the *evidence* of pardon; but, if well founded, they are the *result* of the *assurance* of pardon. Our feelings may be *assurance* of what is done *in* us, or *by* us; but they will not do to rely upon as *assurance* of that which is done *for* us by one who is not literally present with us. Pardon is not done *in* us, but *for* us; and it takes place in the mind of God in heaven. Let us try to illustrate this so that we can see the *assurance* of pardon, and the *proper place* for feelings. A, B and C, for a high crime, have been justly sentenced to be hanged on Christmas day, A. D. 1878. For safe keeping, until that day, they are confined in the penitentiary at Huntsville. The Governor, meantime, issues a proclamation, in which he proposes to pardon all who are guilty of a certain kind of crime, which is just such as that of which these men are guilty, on conditions, that all such criminals shall leave Huntsville on the 1st day of December, 1878, and proceed *via* San Antonio; leaving there on the 10th day, and thence proceed to



cross the Rio Grande river into Mexico on the 20th day of the same month and year. Pardon first passes in the mind of the Governor, in whom is lodged the pardoning power.

The proclamation is read to these prisoners, who, filled with delight, immediately resolve to avail themselves of the pardon thus graciously proffered. They all leave Huntsville on the appointed day; but A says: "O, I feel so good; I hope I'm pardoned now;" so he stops before he reaches San Antonio. But B and C go on to San Antonio, and leave there on the appointed day. But B begins to feel so happy, he says: "I feel so happy, I hope I'm pardoned; I shall go no further." But C, who has full confidence in the veracity of the Governor, and as *good feelings* as either of the others, proceeds to cross the Rio Grande, and enters Mexico on the appointed day, all according to the Governor's proclamation. At the end of obedience, C has the *assurance* of pardon—the Governor's word; having this *assurance*, he has the good feelings, as a *result*; but not as *evidence*. The evidence of his pardon is the Governor's proclamation, his confidence in the veracity of the Governor, and the fact that he had complied with his proclamation. But A and B, relying on *their good feelings* as *evidence* of pardon, stopped short of obedience to the proclamation; and, therefore, did not come to the *promise—the real evidence—at all*. But, as it was with C, so it is with the alien sinner; he has full confidence in the veracity of Him who cannot lie; and humbly, from the heart, he complies with His law of pardon, and thus he has the *assurance* that he

is pardoned—that he is a child of God. Jesus is the mediator of the New Testament; hence, to Him we must go for the terms of pardon under the New Testament, of which he is the Testator. In this Testament of Jesus we have seen that he who would inherit pardon and the gift of the Holy Spirit, and be a rightful heir of God and a joint heir with the Lord Jesus Christ, must believe on the Lord Jesus with all his heart; must repent of all his sins, and must be solemnly buried with Him in baptism; and must rise with Him to walk in newness of life. Yes, he must be baptized in the name of the Father, Son and Holy Spirit. Then, and not till then, does the “Spirit itself bear witness with his spirit” that he is a child of God. Surely, the Holy Spirit would not dictate the law of pardon so plainly as He does in His words, and require the sinner so imperiously to comply with it in order to his pardon and becoming a child of God, and then take up his abode with Him and testify *falsely* as a witness that he is a child of God, who has never complied with the law of adoption into God’s family!

Now, every word of Jesus’ proclamation of pardon is a word of the Holy Spirit. Although it be the word of God, or the word of Jesus, the Spirit is in it, and is ever present with it. Jesus says: “The words that I speak unto you, they are spirit and they are life.” (John vi: 63.) Hence, God, Jesus and the Holy Spirit are all pledged for the pardon of him who believes, repents and is baptized, according to the great conditional proclamation of pardon. Thus, the Spirit testifies. But, how does our spirit testify?

Why, we know whether we have believed, repented and have been baptized, and have thus become the children of God.


Sinner, would you be saved, and have the Spirit itself bearing witness with your spirit that you are a child of God? Then comply from the great deep of your heart, with the great, blood-washed law of Him who loved you, and died to redeem you from irretrievable woe, and “wills not the death of any, but, rather, that all should turn and live.”

## CHAPTER XII.

UNIFORMITY OF THE CONDITIONS OF THE WILL  
UPON WHICH THE GREAT LEGACY—REMISSION  
OF SINS, THE GIFT OF THE HOLY SPIRIT AND  
ETERNAL LIFE—IS BEQUEATHED.

PROPOSITION FIRST—*After the New and Perfect Will, Confirmed by the Death of the Testator (Christ), is Committed into the Hands of the Executors (Apostles), and they are Endowed with Power to Execute it, the CONDITIONS upon which the LEGACY is Bequeathed are the SAME IN ALL CASES.*

BASIS—*Specifications.*

 O offer more testimony in support of the *uniformity* of the law of pardon to the alien sinner under the Christian dispensation, may seem superfluous, at least to some. We regard the case as really and fairly made out, and would be willing to submit it just here for a decision, but for the reason that some might be so inconsistent as to say—"The cases referred to are only such as he can reconcile with *his* theory." I have no theory of *my own*. But this kind of caveling involves the idea that the Scriptures contradict themselves; that the great commission and the *five* cases of salvation under it agree, but other cases differ. Strange logic, indeed, for a believer of the Bible! The only

chance to avoid my conclusion, thus far, is to deny that some one of the items enumerated do exist in the last commission, or in any subsequent case of salvation as necessary or essential thereto. It does seem strange that any conscientious Bible-believer, who truly labors, prays and yearns for the salvation of poor sinners, should contend that any part of the Lord's blood-washed law of pardon is not necessary or not essential. Pray, what item is not necessary, or not essential? 1st. Is it *Preaching*? No. "How shall they believe on Him of whom they have not heard—and how shall they hear without a preacher? \* \* \* So, then, faith cometh by hearing." (Rom. x: 14-17.) "Go teach all nations." (Matt. xxviii: 19.) "Go preach the gospel to every creature." (Mark xvi: 15.) "That repentance and remission of sins should be preached in his name among all nations." (Luke xxiv: 47.) Hence, all must admit that preaching is necessary or essential to salvation. 2d. Can Faith be dispensed with? No. "Without faith it is impossible to please him" (God). (Heb. xi: 6.) It is useless to cite passages here as to the necessity of faith. The fiat has gone forth, "He that believeth not shall be damned." 3d. Can Repentance be dispensed with? "Now, he commands *all men everywhere* to repent." (Acts xvii: 30.) Here, again, it is useless to quote Scripture: "That repentance and remission of sins should be preached in His name, among all nations, beginning at Jerusalem." (Luke xxiv: 47.) At Jerusalem, Inspiration, for the *first time*, commanded believers in Jesus, made "both Lord and Christ," to repent. (Acts

ii: 38.) 4th. Is Baptism not essential to pardon, salvation, remission? "Go teach all nations, baptizing them." (Matt. xxviii: 19.) "He that believeth and is baptized shall be saved." (Mark xvi: 16.) "Repent and be baptized \* \* \* for the remission of sins." (Acts ii: 38.) "Now, why tarriest thou?—arise and be baptized, and wash away thy sins." (Acts xxii: 16.) "Know ye not that so many of us as were baptized *into* Jesus Christ were baptized *into* his death?" (Rom. vi: 3.) "As many of you as have been baptized *into* Christ have put on Christ." (Gal. iii: 27.) Here, two witnesses testify clearly that the Romans and Galatians were *baptized INTO Christ* (not *IN* Christ). From all these passages, it seems that baptism occupies a place in the law of pardon to the alien, and is just as essential as faith or repentance. We here so affirm of it, in view of all the passages that have been and might be cited. We now invite special attention to the fact that salvation, as offered through the gospel of Christ, under the Christian dispensation, is nowhere appropriated to, nor may really be enjoyed by, an alien sinner *out of Christ*. We make this statement deliberately, and in full view of its consequences; but we make it preparatory to the following statement, which we make in like manner, viz: All such, who *have not been baptized into Christ, have not put on Christ*; and, therefore, are *out of Christ*, and, therefore, are in an *unsaved state*, according to the teaching of the Scriptures. We nowhere read that men *believe into* Christ, *repent into* Christ, nor *pray into* Christ; but we do read that the Romans and the Galatians were *baptized*

*into* Christ; and that *thus* the Galatians *put on* Christ: and, of course, the Romans *put Christ on* thus, too. Now, since the Romans and the Galatians were *baptized into* Christ, and thus put on Christ, it seems reasonable to conclude that this was true of *all* others. All must have got into Christ, and put him on in precisely the *same way*. Again: we nowhere read that men *believe, repent, pray, feel* nor *dream into* Christ and *into his death*; but we do read—"Know ye not, that so many of us as were *baptized into Jesus Christ* were *baptized into his death*?" (Rom. vi: 3.) Hence, *by baptism*, men are inducted *into* Christ, *put him on*, and come *into his death*, *i. e.*, into the benefits of his death, by conforming to "the likeness of his death" (verse 5); and as his blood was shed in his death, so the penitent believer, in submitting to baptism, comes into the death of Christ, and in contact with his *blood*, which cleanseth from all sin. But, let us read Romans vi: 3-6—"Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore, we are buried with him by baptism into death; that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For, if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." It would be useless for us to quote a host of Pedobaptist commentators in regard to this passage and Col. ii: 12—"Buried with him in

baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." All who are of note for scholarship and conscientiousness, in the main, agree, in substance, that these passages allude to an immersion in water as baptism, and that the passage in Romans alludes to water baptism, in which the believer, being dead to sin, is buried in the likeness of Christ's death and burial, and is raised out of the water in the likeness of Christ's resurrection to walk in a new life, like Christ was raised from the dead to die no more. So, Paul, in substance, comments, at the 17th and 18th verses: "But ye have obeyed from the heart that form of doctrine which was delivered you. Being, then, made free from sin, ye became the servants of righteousness." In this language the apostle alludes to what he had just said in the previous part of the chapter in reference to their baptism, in which they had obeyed from the heart that form or mould of doctrine which was delivered to them, and in doing which they were *then made free from sin*. If they were *then* made free from sin, is it correct to say that they were made free from sin *before*? But what is the "*doctrine*," the "*form*" of which they had "*obeyed*?" As he likens their baptism to the death, burial and resurrection of Christ, these facts are evidently the "*doctrine*." He does not say that they had obeyed the *doctrine*, but the "*form*" of it. Hence, the doctrine is the *gospel in fact*. "How that Christ died for our sins, according to the Scriptures, and that he was buried, and that he rose again the third day, according to the Scriptures." (1 Cor. xv: 3-4.)



This Paul calls "*the gospel*" (verse 1): which he delivered first of all to the Corinthians, *by which* they were *saved*. Hence, this same gospel must have been delivered to the Romans, that *they* might be saved by it. Not only so, but this same gospel must have been delivered *everywhere*, that *all* might be *saved by it*; for Paul says (Gal. i: 8-9): "But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." Here we learn that the anathema of heaven is denounced against the man, or even the angel, that should preach any other gospel. Hence, the same gospel must have been preached to *all*; and, consequently, *all* must have obeyed the *form* of it from the heart just as the *Romans* did. This is clearly implied in the case of the Galatians, who, Paul says, "have been baptized into Christ," just like the Romans; also the Colossians, who, Paul says, were "buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." (Col. ii: 12.) So, also, of the Hebrews, to whom Paul writes: "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." (Heb. x: 22.) So, also, Paul writes to Titus: "Not by works of righteousness which we have done, but according to his mercy, he saved us, by the washing of regeneration and renewing of the Holy Ghost." (Titus iii: 5.) Hence, we are irresistibly driven to the conclusion that the *same*

*gospel* was preached to *all*: that *all* obeyed it—submitted to the form of it from the heart—that is, all penitent believers were “buried with Christ in baptism”—“put on Christ” in baptism—had their “bodies washed in pure water”—were “saved by the washing of regeneration and the renewing of the Holy Spirit”—were “baptized into Christ and into his death;” and thus *all* came in contact with his *blood*, “which cleanseth from all sin,” and hence, *all*, “being *then* made free from sin, became the servants of righteousness.” Now, the *doctrine*, the *form* of which *all* obeyed from the heart and were *then* made free from sin, is (1,) Christ died *for* sin; (2,) was buried; (3,) was raised from the dead to die no more. The *form* of it was (1,) the alien dies *to* sin; (2,) is buried *with* Christ; (3,) is raised with him to walk in *newness* of life. But, be it understood, once for all, that unless this obedience is *from the heart* it is of no avail—it is solemn mockery. Hence, since all the promises of the Christian institution are *in* Christ, they are realized and enjoyed *in* Christ, and not *out* of him, and as baptism to the penitent believer is that by which he comes *into* Christ and into his death, surely he must submit to baptism from the heart that he may come *into* Christ *where the promises are*, that he may enjoy them. We are at a loss for a single passage even intimating that the alien gets into Christ without baptism, or that baptism is not essential to salvation to the alien sinner under the Christian dispensation. But, if we could find *one* such passage, it would seem fair and safe to regard it as an *exception* rather than the *rule*, seeing that there are so many passages

clearly showing that it *is essential*. No statement clearly made or principle clearly taught in the word of God is ever contradicted thereby. This is a rule to which there is no exception. Therefore, since we find statements clearly made and the principle clearly taught, that baptism is essential to salvation, we need not expect to find in the word of God that it is a *non-essential*. Hence, we cannot dispense with *baptism*. Having thus far demonstrated the uniformity of the gospel plan of salvation, as applied to the alien, and found that the items which necessarily enter into it are: (1,) Preaching; (2,) faith; (3,) repentance; (4,) baptism, and (5,) pardon, and having specified, to some extent, in reference to each of these items, we are now prepared to specify more particularly in reference to each of them, and to demonstrate still further, and, if possible, more clearly, their actual existence *in every case* of salvation, as necessary thereto. We respectfully solicit the candid attention of the reader to the following specifications in reference to the above items:

#### FIRST: PREACHING.

Whatever constituted preaching, and made it efficacious to the salvation of *one sinner* in the *days* of the *apostles*, was necessary thereto in *all cases* and in *all succeeding ages*. The thing preached in order to salvation is "*the gospel of Christ*." "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark xvi: 15-16.) "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every

one that believeth; to the Jew first, and also to the Greek." (Rom. i: 16.) The preaching of the gospel will not save the sinner unless he *believe* and *obey* it. "He that *believeth* and is *baptized* shall be saved; but he that believeth not shall be damned." On the first preaching of the gospel, when its facts were announced, the people believed, and were cut to the heart, and said, "Men and brethren, what shall we do?" Then Peter said unto them, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts ii: 37-38.) Thus we find the *promise* of salvation—remission of sins—to those who *believe* and *obey* the gospel; but we find threats denounced against those who *do not* believe and obey the gospel: "He that believeth not shall be damned." (Mark xvi: 16.) We also learn that the Lord Jesus "shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that *obey not the gospel* of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thes. 1: 7-9.) Hence, we see that, in reference to the gospel of Christ, there is something to be preached, something to be believed, something to be obeyed, and something to be enjoyed, and punishment to be endured by those who do not *believe* and *obey* the gospel. These clear statements of the word of God, as well as the principle taught, are never contradicted, and are applicable to *all* alien sinners under the Christian dispensation. Hence, in order to pardon, the

alien sinner believes with all his heart the gospel in fact—the death, burial and resurrection of Christ; and as these facts demonstrate that Jesus is the Christ, the Son of the living God, he must, and does, then believe this grand foundation truth with all his heart; and believing this truth, he is prepared to further obey him as his coronated and only law-giver. He is now prepared to please God by repenting truly and sincerely of all his past sins. Then he is prepared in faith at heart, in life or conduct, to be buried with the Lord in baptism—to be “baptized into Christ” and “into his death,” where he comes in contact with his blood, which cleanseth him from sin. This baptism is to be solemnly performed in the awful names of the Father, and of the Son, and of the Holy Spirit, and by the authority of Jesus the Christ. *Then, and not till then*, does he come to the *promise* of pardon. In this way the gospel of Christ proves to be the power of God unto salvation, and results in that end. Here we aver, specifically, that the above-named facts, commands, form and promises are necessary to the preaching of “the gospel of Christ” as “the power of God unto salvation,” in its comprehensive sense, theoretically and practically as applicable to the alien sinner, in order to his salvation. There are compendium expressions used as equivalent to the gospel of Christ; such as the following: “He (Paul) preacheth the FAITH which once he destroyed.” (Gal. i: 23.) Paul most solemnly charges Timothy to “preach the WORD.” (2 Tim. iv: 1-2.) Paul and Silas preached to the jailer “*the word of the Lord.*” (Acts xvi: 32.) “Then Philip went down to Samaria

and preached CHRIST unto them." "And when they believed Philip preaching the THINGS concerning the KINGDOM of GOD and the NAME of JESUS CHRIST they were baptized, both men and women." "Then Philip opened his mouth and began at the same scripture, and preached unto him JESUS." (Acts viii: 5, 12, 35.) Hence, we see that preaching "the word"—"the word of the Lord"—"the faith"—"the things concerning the kingdom of God and the name of Jesus Christ"—preaching "Christ" and preaching "Jesus," are equal to preaching the "gospel of Christ"—the *whole gospel plan of salvation to the alien sinner*. Hence, in preaching the gospel to every creature, as enjoined in the last commission, the inspired preachers all preached the same facts, the same commands, and the same promises to all nations and to every creature wherever they preached; and, therefore, all creatures to whom they preached, in all nations, who were saved at all, were saved by the *same gospel*, the *same plan*, in *precisely the same way*.

#### SECOND: FAITH.

Whatever was necessary to produce, and constitute faith, and make it efficacious to the salvation of *one sinner* in the *days* of the *apostles*, was necessary thereto in *all cases*, and in *all succeeding ages*.

As we have seen, the sinner must believe *with all his heart* that Jesus is the Christ, the Son of the living God. This is the rock on which Jesus said: "I will build my Church." (Matt. xvi: 18.) This great truth is alluded to as the foundation laid and built upon. "For other foundation can no man lay than that is laid, which is Jesus

Christ." (1 Cor. iii: 10-12; see, also, Eph. ii: 20.) But what produces faith in this great foundation truth? Does prayer produce it? "How, then, shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? \* \* \* So, then, faith cometh by hearing, and hearing by the word of God." (Rom. x: 14-17.) So we see that faith comes, not by *prayer*, but by *hearing the word of God*. Once more: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through His name." (John xx: 30-31.) Hence, *by hearing the word of God*, faith is produced *in all cases*. In order to its efficacy to salvation, in all cases it must centre on the Lord Jesus Christ as its object; and it must be a *living, perfect* faith, in order to which it must prompt to, and be accompanied by, *works*; else it is *dead*. "Even so, faith, if it hath not works, is dead, being alone." (James ii: 17.) "But wilt thou know, O, vain man, that faith without works is dead?" Was not Abraham, our father, justified by works, when he had offered Isaac, his son, upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith: Abraham believed God, and it was imputed unto him for righteousness; and he was called the friend of God. Ye see, then, how that by works a man is justified, and not by faith only. (Verses

20-24.) "For as the body, without the spirit, is dead, so faith, without works, is dead also." (Verse 26.) Hence, we see that faith is not efficacious to salvation nor justification, unless it be accompanied by works. The office of faith is to change the *views* and the *heart*, and to *destroy the love of sin*; and to prompt to obedience in all that God has commanded the alien, as such, to do in order to pardon. Faith abides with the child of God, also, through life. Faith is the *first* step in coming to God acceptably, and in order to please Him. "But, without faith, it is impossible to please him: for he that cometh to God must believe that He is, and that He is, a rewarder of them that diligently seek Him." (Heb. xi: 6.) This clear statement is fully exemplified in Acts of the Apostles by *all* the cases there recorded where sinners came to God, and were accepted and saved. Now, faith is the *same* in *all* these respects, and in *all cases* of salvation.

#### THIRD: REPENTANCE.

Whatever was necessary to produce and constitute repentance, and make it efficacious to the salvation of *one sinner* in the *days* of the *apostles*, was necessary thereto in *all cases*, and in *all succeeding ages*.

Having learned that it is impossible to please God without faith (Heb. xi: 6), and that "whatsoever is not of faith is sin" (Rom. xiv: 23), and as examples abundantly prove that faith in Christ precedes repentance, we are driven to the conclusion that faith in Christ is the prime cause of repentance. There are other efficient causes yet, based on faith, that produce repent-



ance. From Rom. ii : 4, we learn that the goodness of God leads to repentance. The embodiment of the goodness of God is seen in the gift of His Son to die for men. Then, how could this goodness of God be realized by man, and lead him to repentance, until he believes in Jesus as God's Son? Again: "Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." (2 Cor. vii : 10.) Bear in mind that the goodness of God is viewed and appreciated *by faith in Christ*; and that godly sorrow is produced *by faith*; and that "*without faith it is impossible to please God*;" and that "*whatsoever is not of faith is sin*." From all this we are driven to the conclusion that faith in Christ, the goodness of God, and godly sorrow *all* co-work together in *producing* true, saving *repentance*; and that, of course, repentance is *not produced* until *after all* these causes *really* and *genuinely* exist. But, what is repentance? It is, strictly speaking, a change of the will, produced *directly* by godly sorrow for sin, and leading to the forsaking of sin, or reformation. Hence, it is based *on*, and is *subsequent to*, *faith in Christ*.

This is genuine repentance, and, as such, it is necessarily preceded by a change of heart. Now, repentance is the *same* in *all* these respects, and in *all cases* of salvation under the Christian dispensation.

#### FOURTH: BAPTISM.

1st. Whatever necessarily preceded and prepared for Christian baptism, and made it efficacious to the salvation of *one alien sinner* in the *days* of the apostles, was necessary thereto in *all cases*, and in *all succeeding ages*.

Faith and repentance, as above specified, with all their legitimate results, *necessarily precede* and *prepare* for *baptism in all cases*; and, hence, *none but* PENITENT BELIEVERS *are scriptural subjects of baptism*.

2d. Whatever was necessary to constitute Christian baptism, and make it efficacious to the salvation of *one alien sinner* in the *days of the apostles*, was necessary thereto in *all cases*, and in *all succeeding ages*. We affirm that there was *but one* action necessary to constitute scriptural baptism. Hence, we deny that there were *three* distinct actions. If baptism was performed rightly by *sprinkling*, it was not by pouring nor by immersion. If by *pouring*, it was not by sprinkling nor immersion. If by *immersion*, it was not by sprinkling nor pouring. Now, for each of these three words there is a word in the original, which, when translated into English, has a plain meaning, corresponding with the action performed in its use. No meritorious scholar will contend that a correct and literal translation of the Saviour's language in the commission would be, "Teach all nations, *sprinkling* them, nor *pouring* them." But all such scholars agree that the original phrase, whence authority is derived to baptize the nations, is "*immersing them*." Neither will they translate, "He that believeth and *is sprinkled*; nor *is poured*;" but all such agree that a literal translation, in its primary meaning, is: "He that believeth, and *is immersed*." Then, if, for no other reason, we would insist that true fidelity to God should prompt all to submit to that which *all* agree is correct—infallibly right—rather than that which

none of true merit contend for as infallibly right. But, *sprinkling* or *pouring* is nowhere alluded to as a *burial*; while *baptism* is. If sprinkling or pouring was expressive of the literal action performed in baptism, Paul should have said: "Buried with Him by *sprinkling*," or "Buried with Him by *pouring*." But, from the fact that *immersion* is *necessary* to constitute scriptural baptism, he likens it to a *burial*. The apostle could not, with any degree of propriety, have said: "So many of us as were *sprinkled* or *poured* into Christ, were *sprinkled* or *poured* into His death." He could not have likened this to a "*planting* together in the *likeness* of His death," and then have thanked God that the Romans had obeyed from the heart that *form* of doctrine which was delivered them—alluding to their baptism—in which they had been *buried* with Christ, and had *risen* with Him, as we have seen, of all which *immersion* or its *equivalent* only is peculiarly expressive and completely appropriate.

Therefore, nothing but a *burial* and a *resurrection* with Christ constitute scriptural baptism in *any case*. Could the religious world be infallibly satisfied that salvation depended upon the *action* of baptism, there would be but few, if any, left to advocate sprinkling or pouring as baptism. No doubt this would be the case if a few *dollars* depended on it. Reader, if a man should owe you one hundred dollars, and, on proposing to pay you, should present three bank notes of one hundred dollars each, and, at the same time, candidly say to you: "Here are *two* notes that are rejected by a great many com-

petent judges as base counterfeits, and *many* who have received them have become dissatisfied with them, and have required this *third* one, which *all* agree is *genuine*, and with which *none* become dissatisfied." Which would you take? The answer is easy.

3d. Whatever baptism was *for* in the *days* of the *apostles* in any *one* case, it was *for* in *all* cases, and in *all* succeeding ages.

We have already shown, by the last commission, and the five cases of salvation mentioned and dwelt upon under it, that baptism, administered to a penitent believer, is *for* the remission of past, or alien, sins. Hence, a few brief thoughts must suffice here. Under the Jewish law, the Jew was required to bring his sin-offering to the place where the Lord had recorded His name, and there to slay it: and the priest was to make an atonement for him, for the forgiveness of his sin; on which we read: "And it shall be forgiven him." (See, for example, Lev. iv: 27-31.) All this was typical of the law of pardon under the new institution, in which the Lord has recorded His name in *baptism*, and *there* He has promised to forgive the sins of believing penitent aliens, and *nowhere else*. As typified, the believing penitent, dead to sin, comes to baptism, by which he is baptized into Christ and into His death. Thus, coming to where the Lord has recorded His name, and to the death of Christ—the sin-offering—he comes to his *blood*—the blood of atonement—which cleanseth from all sin. *Here* he comes to the *promise* of pardon, and *nowhere else*. Just as the penitent Jew, through the death of the victim, came to the

efficacy of its blood, which was shed in its death, so the believing penitent, in baptism, comes *through the death* of Christ to the efficacy of his blood, which was shed in His death. To those who live under the Christian dispensation, the blood of Christ was shed on the *other side* of His *burial*, in His death. Therefore, the alien sinner *must pass through his burial* by baptism to get *into his death* and *to his blood*. All who baptize, acknowledge that the Lord's name is recorded in baptism: for all administer what they call baptism, in the name of the Father, and of the Son, and of the Holy Spirit, as authorized by Jesus. (Matt. 28: 19.) The use of this solemn formula is divinely authorized in the administration of baptism to the believing penitent alien, and *nowhere else*. And to such *only* the promise of pardon is divinely vouchsafed in this institution, and *nowhere else*. "He that believeth and is baptized, shall be saved." (Mark xvi: 16.) To believers, filled with godly sorrow, cut to the heart with conviction, and desiring pardon, Peter said, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." (Acts ii: 38.) Hence, we see that salvation, or remission of sins, is on the *other side*, or at the *end*, of obedience to the law of pardon to the alien sinner. We have now seen that faith and repentance, as divine commands, with all their legitimate results, necessarily precede and prepare for baptism; and that, hence, *none* but a believing penitent is a scriptural subject of baptism; and that immersion *only* is scriptural baptism; and that baptism, administered to a penitent believer, is *for* the remission of past or alien sins.

## FIFTH: PARDON.

Whatever necessarily preceded and prepared for pardon in any *one case* in the *days* of the *apostles*, was necessary thereto in *all cases* and in *all succeeding ages*. We have already shown, beyond the possibility of an intelligent doubt, that *preaching, faith, repentance* and *baptism*, with all their legitimate results, necessarily precede, prepare for, and are in order to pardon. Hence, this affirmation in reference to pardon—item 5—is already sustained.

Having now briefly specified in reference to each of the five divinely authorized items that enter into the gospel plan of salvation as necessary thereto in *all cases*, and in *all ages*, we are prepared to view them all as a system of dependencies.

1st. No genuine *preaching*; no genuine *faith, repentance, baptism* nor *pardon*.

2d. No genuine *preaching* and *faith*; no genuine *repentance, baptism* nor *pardon*.

3d. No genuine *preaching, faith* and *repentance*; no genuine *baptism* nor *pardon*.

4th. No genuine *preaching, faith, repentance* and *baptism*; no *pardon*; and, I may properly add, no genuine *evidence* of pardon.

In view of the fact, now clear, that *all* these items do exist in *every case* of salvation, as *necessary thereto*, we submit the following RULE: *When the Scriptures predicate salvation, in any given case, of any named cause or condition, that cause or condition, AT LEAST, is necessary thereto in ALL CASES.* Observe this rule, and the gospel plan of salvation is *harmonious*; otherwise, it will appear *self-contradictory*.

To illustrate: Paul says, "It pleased God by the foolishness of *preaching* to save them that believe." (1 Cor. i: 21.) Here, the salvation of them that believe is predicated of *preaching*. But other *causes* and *conditions*, not named *here* but *elsewhere* in the Scriptures, are *implied*. Again: Peter says, "Baptism doth also now save us." (1 Pet. iii: 21.) Here, salvation is predicated of *baptism*; but this only teaches us that *baptism* is *necessary* to salvation. *All other causes* and *conditions* of salvation named *elsewhere* in the Scriptures are *implied*. So we see that there are no *non-essentials* in the Lord's blood-washed plan of salvation, and that *all are saved alike*.

Hence, it is undeniable, that after the new and perfect Will, confirmed by the death of the Testator (Christ), is committed into the hands of the executors (apostles), and they are endued with power to execute it, the *conditions* upon which the Legacy is bequeathed are the SAME IN ALL CASES. Reader, please notice the following *special remarks*. We shall need them presently:

*Remark 1st.* Preaching is necessarily a component part of the gospel plan of salvation, and is to be done by the disciples of Christ, in order that the world may hear, believe and obey the gospel, and *thus be saved*.

*Remark 2d.* Faith, repentance and baptism are component parts of the gospel plan of salvation, and are the *commands* that constitute the *law* of pardon to the alien sinner, and as such they must be obeyed by him, in order to his pardon.

*Remark 3d.* Pardon of sins, and all equivalents, constitute the *first promise* that is really

received by man; and this is not *really* vouchsafed and given to him until he obeys from the heart the above commands, according to the teaching of the Scriptures.

These three remarks are *rigidly* according to the uniform teaching of the Scriptures.

*Remark 4th.* From the fact that it is often stated in plain words that preaching was done, and also that the people heard, it is clearly *implied* that *preaching was done in all cases* of salvation. So of each and every cause or condition of the gospel plan of salvation; when it is once enjoined, commanded, or in anywise found to exist in the gospel plan of salvation, as necessary thereto, such cause or condition necessarily exists in *all cases of salvation*.

*Remark 5th.* We know of but *three ways* of determining the alien sinner's duty: 1st, by command; 2d, by example; and 3d, by implication. For instance:

1st. *Command*: "Repent and be baptized, every one of you, in the name of Jesus Christ." (Acts ii: 38.)

2d. *Example*: "And Philip said, If thou believest with all thine heart thou mayest (be baptized). And he answered and said, I believe that Jesus Christ is the Son of God." (Acts viii: 37.)

3d. *Implication*: It is not clearly stated in so many words that the jailer, the eunuch, and some others, were commanded to repent; but it is *implied*, from the fact that the Pentecostians (Acts ii: 38), and those to whom Peter preached his second gospel discourse, were commanded to repent. (Acts iii: 19.) Also, from the fact that repentance is universally enjoined in the last



commission (Luke xxiv: 47), and in Acts xvii: 30, it is *always implied*. So other commands and examples which we find expressly required of some, and not, in so many words, required of others, are *always implied*.


In harmony with these remarks, and in vindication of the gospel plan of salvation to the alien sinner, we submit the following—

**RULE:** *Where in the Scriptures that are addressed to the alien sinner his salvation is predicated of any named cause or condition, all other causes and conditions named elsewhere in such Scriptures are implied, as also necessary thereto.*

In view of all the premises now before us—the general arguments in previous chapters, and the specifications, special remarks and rules in this chapter in support of the UNIFORMITY of the gospel plan of salvation to the alien sinner—we here present the reader with a TABLE, showing the different mentions of *preaching, faith, repentance, baptism* and *pardon*; also joy; or their equivalents, or some expression indicating their occurrence or existence, by referring to the *last commission* and the *nine* different instances of salvation prominently recorded in the Acts of Apostles, which occurred under the preaching of the inspired teachers, in carrying out the great commission:

## TABLE OF THE GOSPEL PLAN OF SALVATION.

## THE LAST COMMISSION—NINE CASES OF SALVATION.

FIVE ITEMS.	MATTHEW.	MARK.	LUKE.	ACTS.	NUMBER TIMES EACH ITEM IS MENTIONED.
Teaching, Preaching or Hearing.	xxviii: 18.	xvi: 15.	xxiv: 47.	ii: 22-40; iii: 12-26; viii: 5, 35; x: 34-43; xvi: 14, 32; xviii: 8; xxii: 7-8.	No. in Commis- sion, 3; No. in Acts, 9— total, 12.
Faith or Belief.		xvi: 16.		iv: 4; viii: 12, 13, 37; xv: 7; xvi: 34; xviii: 8.	No. in Commis- sion, 1; No. in Acts, 7— total, 8.
Repentance.			xxiv: 47.	ii: 38; iii: 19; xi: 18.	No. in Commis- sion, 1; No. in Acts, 3— total, 4.
Baptism.	xxviii: 19.	xvi: 16.		ii: 38; iii: 19; viii: 12, 13, 38; x: 48; xvi: 15, 33; xviii: 8; 1 Cor. i: 14; * xxii: 16.	No. in Commis- sion, 2; No. in Acts, 11— total, 13.
Pardon, Salvation, Remission of Sins, etc.		xvi: 16.	xxiv: 47.	ii: 38; iii: 19; xvi: 30-31; xxii: 16.	No. in Commis- sion, 2; No. in Acts, 4— total, 6.
Joy, Gladness.				ii: 47; viii: 8, 39; xvi: 34.	Total No. in Acts, 4.
The Last Commission contains all five items necessary to the Gospel Plan of Salvation.	Matthew mentions Teaching and Baptism.	Mark mentions Preaching, Belief, Baptism and Salvation	Luke mentions Preaching, Repentance and Remission of Sins.	Acts men- tions all five items; also Joy and Gladness, after obey- ing. Hence, they were saved <i>when they had obey'd.</i>	Ten mentions of any item is <i>full</i> . Preaching is <i>full</i> . Faith is implied 1 time; Re- pentance, 6 times. Baptism is <i>full</i> . Pardon is im- plied 4 times.

\* The baptism of Crispus not being mentioned (Acts xviii: 8), but being men- tioned (1 Cor. i: 14), fully demonstrates the *Rule, that conditions not mentioned are implied*. Simon's belief and baptism are also mentioned extra of the nine cases of salvation. (Acts viii: 13.) In Acts iv: 4, the belief of the five thousand is men- tioned to whom preaching was done, as in 3d chapter. That Cornelius believed is mentioned (Acts xv: 7); that he repented is mentioned (Acts xi: 18). Besides the extra mentions of the baptism of Crispus and Simon, baptism is mentioned in each of the nine cases of salvation; besides this, it is mentioned in the last commission twice. TEN MENTIONS OF ANY ITEM IS FULL. Hence, baptism is *one over full*; yet is a "*non-essential!*"

From this table, it appears that preaching and baptism are *full*; while faith, repentance and pardon are *not full*. Hence, it turns out that the very items that many call "*non-essentials*" are clearly mentioned in *every case*; while those for which *all* contend as necessary to the gospel plan of salvation, are not always mentioned; yet all will admit that they are necessarily implied when not mentioned.

When we view the gospel plan of salvation in its original simplicity and harmony, and in its adaptedness to man as he is, we are almost ready to conclude that he who cannot understand it is not accountable; and that he who is capacitated to understand it, and will contend for the case of the thief on the cross, or *any other case* previous to the first Pentecost, after Jesus ascended into heaven, as a *model case* of salvation, under the Christian dispensation, is too much of a knave to be saved. O, that teachers and people would cease to condemn and pervert the Lord's blood-washed plan of salvation! O, that *all* of *every name* and *every land*, who profess to be the followers of the meek and lowly Jesus, had the moral courage to lay down all party *names* and party *creeds*, and take their stand on the *word of God* as their *only rule* of faith and practice, and preach the *same gospel*, believe the *same facts*, obey the *same commands*, practice out the *same virtues*, and wear the *same name* that His followers did anciently, and humbly risk God for the *same promises*! Reader, is this *right*, or is it *wrong*? Let us decide, in the fear of God, and act accordingly.

Reader, my object in writing this book is to

induce my fellow-travelers to the judgment to do this. Is it not a laudable one? *Surely, God will approve!*

## CHAPTER XIII.

UNIFORMITY OF THE CONDITIONS OF THE WILL  
UPON WHICH THE GREAT LEGACY—REMISSION  
OF SINS, THE GIFT OF THE HOLY SPIRIT AND  
ETERNAL LIFE—IS BEQUEATHED.

PROPOSITION FIRST—*After the New and Perfect Will, Confirmed by the Death of the Testator (Christ), is Committed into the Hands of the Executors (Apostles), and they are Endowed with Power to Execute it, the CONDITIONS upon which the LEGACY is Bequeathed are the SAME IN ALL CASES.*

**W**E now proceed to demonstrate still further the *Uniformity* of the *Conditions* of the *Will* by a summary of Luke's synopsis of different cases of salvation, and results of the preaching of the gospel in different instances, as recorded in the Acts of Apostles, compared with conclusions thus far, as based on the last commission and the cases examined, taken as a *model*. Also, some appropriate illustrations.

The *MODEL* is before us. We have clearly demonstrated, from the great and final commission and the different cases of salvation under it, that, as commands, faith, repentance and baptism constitute the law of pardon to the alien sinner under the Christian dispensation. We have shown that *all* these commands were *in order to salvation in every instance*. There-

fore, we maintain that they are necessary to the salvation of all aliens now as they were in the days of the apostles. Here, let us compare Acts, 2d and 3d chapters. In these two chapters, Peter, guided into all truth, by the Holy Spirit, in the same place, probably in the same week, and, in order to the same end, preaches the same gospel, to the same people, which produces the same effect; and he enjoins the same commands, and makes the same promises. "Not so," say some. "In his first discourse (chapter ii: 38), he said: 'Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.' In his second discourse (chapter iii: 19), he said: 'Repent ye, therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord.' Surely, 'be converted' does not equal 'be baptized.'" Conversion here does not equal repentance, for repentance here precedes conversion as a distinct item, and is, therefore, necessary to conversion. Neither does conversion here equal pardon; for this is expressed by the blotting out of sins in this passage. Conversion here precedes pardon, then, as a distinct item, and is, therefore, necessary to the blotting out of sins. Hence, *no conversion, no pardon*. What does conversion equal? Whatever conversion equals *here*, it equals in *all cases* in the gospel plan of salvation. All will admit that conversion signifies a *change*.

Hence, it must be admitted that, in *this sense*, "Repent and be converted" equals "*Repent and be baptized*." Conversion occurs in the second

discourse in precisely the same place of *baptism* in the first. As we have already shown, faith changes the *views* and *heart*; repentance, the *life* or *conduct*; and baptism, the *state*. In the first instance, the people had faith; and, hence, were changed or *converted* in *views* and *heart*, when Peter said: "Repent and be baptized;" by which their conversion, or change of *conduct* and of *state*, was consummated. Precisely so in the second instance. From the fact that baptism changes the *state*, which is necessary to a complete conversion, and is the *last* change, it is obvious that baptism is the *consummating act* of conversion. Hence, *conversion is not complete without baptism*. Therefore, no faith, repentance and baptism; no complete conversion; no conversion, no pardon. Peter preached, commanded and promised precisely the *same* in both instances—only in different words. To contend otherwise, would be extremely absurd. Surely, all conscientious Bible believers will admit that the same apostle, guided by the same Spirit into all truth, in the same place, in the same week, in order to the same end, gave the same commands and the same promises. In the second discourse, compared with the first, it is faith for faith; "repent" for "repent;" "be converted" for "be baptized;" "that your sins may be blotted out," for "for the remission of sins;" "when the times of refreshing shall come from the presence of the Lord," for "and ye shall receive the gift of the Holy Ghost." Hence, Acts iii agrees precisely with all the cases of salvation examined, and, also, with the great commission, and is in support of our proposition, which affirms that

the Legacy is bequeathed on the *same* conditions in *all cases*. It also, therefore, conforms to the *model*. We have fully demonstrated that preaching, faith, repentance, baptism and pardon necessarily enter into *every case* of salvation under the gospel plan: and that, as commands, faith, repentance and baptism constitute the law of pardon to the alien sinner, of which the great commission and Acts, the 2d chapter, form a *model*, to which all other cases of salvation must, and do, necessarily conform, as we have abundantly demonstrated.

But, as we are writing especially for the unlearned, and for those who are honestly ignorant of the gospel plan of salvation, and those who are really seeking salvation in the Lord's own way, we shall demonstrate it once more in conclusion, with such clearness, if possible, as to leave no excuse for any of capacity sufficient to render them accountable to God. If we do this, then, those who cannot understand it, need have no fears of being lost; for the Lord is good, just and merciful, and will never condemn any for not doing what they have not the natural ability to do.

Now, for a plain *Illustration*:

For the first time, a state's prison is erected in our state for the punishment of transgressors: (1,) A. transgresses the law; (2,) he is arrested; (3,) he is tried; (4,) he is found guilty of grand larceny; and (5,) he is cast into prison: all according to a due course of law. Here are just FIVE ITEMS, all necessarily entering into the case of A. A.'s case is carefully recorded, and *all* the necessary items mentioned. This record is filed



in the archives of the state, for future reference. This furnishes a MODEL for *all succeeding cases*. So with the last commission and the case of the Pentecostians, where the FIVE ITEMS—preaching, faith, repentance, baptism and salvation—all *exist*, and are *all recorded* as *necessary* to the gospel plan of salvation; and as such, they form a MODEL for *all succeeding cases* and in *all succeeding ages*. But we afterwards read in some periodical that B., who committed the same offense, was cast into prison. Here, none of the above *necessary items* are mentioned except the *last one*. Shall we conclude, therefore, that the items not mentioned in B.'s case *did not occur*? I should think they arrested B. before they *could* cast him into prison. The *Indian* would know *that much*, who says, "You *catch* him before you *hang* him!" So, Luke, the writer of Acts, in synopsis, gives sometimes but ONE item as the *result* of preaching; as in Acts ii: 47, where he mentions that they were *added to the Church*. But, shall we conclude, hence, that they did not believe nor repent, nor were baptized? Just as well conclude that B., whose imprisonment *only* is mentioned, did not transgress the law, was not arrested, was not tried nor found guilty! But those same individuals, whose addition to the Church is mentioned by Luke, *did obey every item* of the law of pardon; and hence, by a correct translation, Luke speaks of their being added to the Church as "*the saved*." Again, in Acts iv: 4, Luke mentions but *one item* of the law of pardon as the *result* of the preaching done in the *3d chapter*: "Howbeit, many of them which heard the word believed; and the number of the

men was about five thousand." By referring to the third chapter, we learn that they obeyed the *whole law* of pardon just as those did in the 2d chapter. Hence, when but *one* item of the law of pardon is mentioned, those not mentioned are *implied*. Therefore, it will not do to say that these five thousand were saved by *faith only*. If the belief mentioned was *all*, they could have gone on about their affairs; and it is not likely that they would have been numbered. So, also, in Acts ii: 41, where we read of the baptizing and the numbering of three thousand. Baptizing being the line of demarkation between the saved and the unsaved, it served to *show who believed on the Lord*. Paul gives us to understand that a man can have faith, and have it to himself. (Rom. xiv: 22.) Hence, if baptism was not obeyed by *all* true believers on the Lord—which was a *burial*, by which they were distinguished as such believers—*how* did Saul of Tarsus *find* them? (Read Acts xxii: 19.) "And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee." Here, again, we see that conditions of salvation not mentioned are *implied*.

But, again: If we should read that C. transgressed the law, and was cast into prison, would not his *arrest*, his *trial* and his *guilt* be clearly *implied*? Here, the two *extreme* items of the *model* are mentioned, and the *intermediates* are *implied*. Just so we find it in Acts viii: 12, in reference to the salvation of the Samaritans: "But when they believed Philip teaching the things concerning the kingdom of God and the name of Jesus Christ they were baptized, both

men and women." Here is such an appropriate place for Luke to have added, *and children*, that he surely would have done so had there been any children baptized at Samaria. So, in Acts v: 14: "And believers were the more added to the Lord, multitudes both of men and women." Hence, we see that *none but believers* were baptized nor added to the Lord, and they were *men and women*. But, as we saw that "the saved," mentioned in Acts ii: 47, as added to the Church, had previously obeyed the *whole law* of pardon, so must these "multitudes," of whom belief and adding to the Lord are mentioned, have obeyed the *whole law* of pardon. At Samaria, the two *extremes* of the law of pardon to the alien—*faith* and *baptism*—are mentioned, and their *repentance* is *implied*. So of the eunuch (Acts viii: 36-39); so of the jailer (Acts xvi: 30-34); so of the Corinthians (Acts xviii: 8). We presume that *all* are agreed that repentance is *implied* in all these cases where faith and baptism are mentioned and repentance is not. If so, all *must* agree that faith, repentance and baptism *all necessarily* enter into the gospel plan of salvation; all *must* admit that they are *commands*. Hence, as they are *commands*, and there is *no promise* of pardon short of *obedience* to them *all*, as we have shown, *they are the law of pardon to the alien sinner*. With these admissions, from this conclusion there is *no appeal*. Let us see whether all can agree again. It is not directly stated that Lydia and her house believed or repented, but it is stated that they were baptized. (Acts xvi: 15.) Are all agreed that faith and repentance are *implied* in this case? If any

are not, it is for the sake of infant baptism. All, even those who do not agree, will admit that they were in a saved state after they were baptized, if not before. But those who do not agree that they believed and repented (of which infants are incapable), for the sake of infant baptism, must believe in salvation by *water only*, even in case of *adults*, for there is no distinction made between Lydia and her house. Hence, Lydia, an *adult*, was saved by baptism *only*, on the hypothesis that *faith* and *repentance* are *not implied*. Surely, they do not believe such an absurdity! This is what is vulgarly called "Campbellism."

But it seems that they were all *adults*, and capable of believing and repenting; for they were capable of being *comforted* religiously, and are called *brethren*. (Acts xvi: 40.) Hence, all must agree that they believed and repented. Therefore, their *baptism* being mentioned, their *faith* and *repentance* are *implied*. But, let us read Acts xviii: 8, to which we referred, and see whether all can agree on *that*: "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized." Here, infant baptism is out of the question, for "Crispus believed on the Lord *with all his house*." "But," says one, "Crispus *was not baptized at all*. He was saved by *faith only*." What! Was Crispus saved by *faith only*, without repentance and without baptism—and the other Corinthians were saved by *faith* and *baptism*? Was Crispus saved in *one way*, and the other Corinthians in *another way*? Was there a *distinction* made between the *same people* in the *same place*? And

were they all saved without *repentance*? No. All *must* admit that they repented; that though their repentance is not mentioned, it is *implied*. If we admit that their *repentance is implied*, we *must* admit, *by the same rule*, that Crispus' baptism is *implied*; for Paul afterward writes to these *very same Corinthians*, and says, "I thank God that I baptized none of you but CRISPUS." (1 Cor. i: 14.) Hence, *this very same CRISPUS of Corinth, whose belief only is mentioned in Acts xviii: 8, WAS BAPTIZED, and that by Paul himself.*

Kind reader, is it not enough? Is it not clearly demonstrated, beyond the possibility of a doubt, that the conditions of the law of pardon, not mentioned in any given case of salvation, are *implied*? and that the law of pardon to the alien sinner is the *same in all cases*.

The NINE CASES OF SALVATION prominently recorded in Acts, besides others casually alluded to, are all in perfect *harmony* with the *last commission*, and with *each other*. Hence, the CONDITIONS of the WILL of JESUS, *confirmed by His death*, ARE THE SAME IN ALL CASES. ALL ARE SAVED ALIKE.

May the Lord help you to understand the gospel plan of salvation, and to obey it from the heart, just as poor, lost sinners did anciently, that you may be saved just as they were, and be able to rejoice with joy unspeakable and full of glory, just as they did, is my sincere prayer! Thus shall you be assured that you *are saved*; and that *by the Lord, in his own way*. Thus shall you be able to ascribe to the Lord *all* the glory for your salvation, to which *He only* is so

justly entitled. And thus shall you be the happy beneficiary of all the joys and blessings of salvation, through the atoning efficacy of the blood of Jesus ; and through His merits, who so loved you as to suffer and die the ignominious death of the cross that you might live, and was buried and rose from the dead for your justification ; and ascended into heaven, where he was exalted at God's own right hand to be a Prince and a Saviour ; where he now intercedes for all his humble, faithful followers. O, who would not be a Christian, and thus be an heir of God, and a joint heir with the Lord Jesus Christ, and have God as his Father, and Jesus as his elder brother, and the Holy Spirit to comfort him, and the sure and steadfast hope of heaven to buoy him up in the midst of life's trials, and the blessed assurance that when he comes to the cold and chilly river of death that his loving Saviour, who passed through it himself, will be with him there, and part its turbid waters and safely conduct him over into his Father's country, where he can join in with all the redeemed millions through the ceaseless cycles of a never-ending eternity in singing the song of everlasting deliverance.

But, to further demonstrate the absolute necessity of *obeying* the commands that constitute the law of pardon to the alien sinner, and that in the precise *order* in which they occur in the gospel plan of *divine arrangement*, let us use another familiar ILLUSTRATION :

Mr. A. is very sick, of a disease that *must inevitably* prove fatal, unless he procure and take the *only* remedy adapted to its cure. A benevo-

lent physician, and the *only* one in all the land who understands the *nature* of his disease, and who possesses the *only remedy* adapted to its cure, volunteers his services, and assures him that he is *able* to cure him *on condition* that he *take the remedy according to directions*. He prescribes and leaves *three powders*, which he numbers 1, 2 and 3. He says to him: "*Take these powders in the order in which they are numbered, and you shall be cured.*" He appoints Mr. C. as a *nurse*, put the powders into his hand, and directs him to give them carefully in the *order* in which they are numbered. He also gives Mr. C. a *recipe*, and tells him to administer the remedy according to directions in *all similar cases*, and insures, thereupon, *infallibly a cure in every case*. This benevolent physician departs. Mr. C. administers the remedy to Mr. A. according to directions, and he is instantly restored to good health. Afterwards many hundreds and thousands were found possessed of the same disease, and were treated by Mr. C. in the *same manner*, and not a *single one* who applied to Mr. C. and *took the remedy as he directed* ever went away mourning on account of not being healed of this dreadful malady. Now, for the application thus far. The great physician is Jesus (Matt. ix: 12-13)—"They that be whole need not a physician, but they that are sick." The patient is the alien sinner. (1 John iii: 4; Rom. iii: 20; vii: 7.) The disease is sin; its result is death. (Eph. ii: 5; Rom. vi: 23; James i: 15.) C., the nurse, is the inspired apostles. The remedy is the Lord's blood-washed law of pardon, which consists of: (1,) Faith; (2,)

repentance; (3,) baptism. The healing, insured on the said conditions, is the remission of actual or personal sins; not Adam's sin—of which *none are guilty*—which was examined, p. 169. These nurses—the apostles—administer the remedy successfully to the cure of many thousands, without a *single exception*; and, on their departure, leave a great *directory* for the future guidance of the world in regard to the cause, symptoms, phases, stages and cure of this loathsome disease; and, also, the peculiar nature, properties and effects of the remedy, and whence it derives intrinsic value, and adequacy, to cure the disease for which the great physicians prescribed it. By and by, after the departure of these divinely appointed nurses, others, affecting to be their appointed successors, poisoning themselves on their ecclesiastical authority and superior wisdom, began to be “wise above that which is written.” They soon discovered that the disease—sin—was hereditary—descended on all from Adam—and that it was total in its appalling nature, extent and effects. Hence, the doctrine of *Hereditary Total Depravity*—that all are totally dead in trespasses and sins in Adam—that from birth all are *totally corrupt*, not capable of thinking a good thought or performing a good act until regenerated and made alive by an abstract operation of the Spirit of God. Hence, the doctrine of the abstract operation of the Holy Spirit, and that the word of God is a dead letter. Also, of unconditional election and reprobation from all eternity, etc., etc. All these man-made doctrines and tenets necessitated human creeds, in order to define,



maintain and perpetuate them. Thus, these very wise D.D.'s tacitly declare that the great directory—the word of God—is not sufficient as a rule of faith and practice.

But, having neither space nor inclination to notice these absurd doctrines of men that form the great pillars of sectarianism, as it exists in all its Babylonian deformities, I shall have to content myself with denying that the Bible teaches them, and return to one matter, for which I mentioned the chief corner-stone of this huge fabric. That is, Hereditary Total Depravity, out of which grew infant baptism. So soon as the doctrine of hereditary total depravity became a settled and received tenet, infants being included in it as utterly corrupt sinners, and as, therefore, lost, without their sins were remitted, and reading in the Scriptures that baptism is for remission of sins, these nurses concluded to do the best they could for the little sinners. So they concluded to give the powders just as seemed most consistent with their own theory. Hence, in case of infants, they only gave powder No. 3, for the nature of the case would not admit of their administering Nos. 1 and 2. This, in substance, is the origin of infant baptism. Not having space to cite authorities for this, we hold ourself responsible for the authority in abundance. Hence, we see that these modern nurses have changed the order. It is the legitimate tendency of the teaching and practice of Pedobaptists to baptize in infancy; then, when they grow up to mature age, they tell them to repent and believe. Hence, the Pedobaptist nurses give powder No. 3 first, No. 2 second and No. 1

third. Yes, with them the commands of the law of pardon occur in the following order: (1,) Baptism; (2,) repentance; and (3,) faith. The Baptist nurses administer the powders to No. 2 first, No. 1 second and No. 3 third. Hence, *they* have changed the order also. With them, the commands of the law of pardon occur in the following order: (1,) Repentance; (2,) faith; and (3,) baptism. But, as abundantly shown, with the inspired nurses—the apostles—the order is: (1,) Faith; (2,) repentance; and (3,) baptism. All must admit that this is a fair statement of these orders. Hence, it is as clear as the sun at mid-day, that the Pedobaptists contend for baptism and repentance *before faith*: and, therefore, *without faith*; and that the Baptists contend for repentance *before faith*; and, therefore, *without faith*. It is equally clear that Paul was mistaken, if they are correct. He says: "Whatsoever is not of faith, is sin." (Rom. xiv: 23.) "Without faith, it is impossible to please Him"—God. (Heb. xi: 6.) Hence, according to Paul's teaching, it is sin, and not pleasing to God, to baptize any one knowingly, or for any one to be baptized knowingly, without faith. Such persons are not pleasing God, and are sinners so long as they persist. So of any one who has submitted to what is called baptism, without faith, and afterwards becomes satisfied of the fact, yet will not be "baptized into Christ"—will not be "buried with Him by baptism," and raised with Him therein "through the faith of the operation of God, who hath raised him from the dead," that he may then be "made free from sin," as the

Bible teaches. Again: It is equally clear, therefore, that if it were possible for one to repent genuinely, under the gospel plan (which we question), without faith, it would not be pleasing to God—it would be sin. Thus, we see that in order to please God in all things, faith is the *first* step one makes in coming to Him; hence, all his subsequent steps are made by faith, and by faith, prompting to works, he is justified; and, in this way, he walks with God by faith, and pleases Him; and, by works, his faith is made perfect, just on the same principle of that of Abraham. “Ye see, then, how that by works a man is justified, and not by faith only.” Ye see, also, how that by faith a man is justified, and not by works only.

Ye *surely can see*, then, how that by FAITH AND WORKS a man is justified, and NOT BY EITHER ONE ONLY.

Read Rom. v : 1; James ii : 14-26. Although strange and inconsistent, as it may seem (and I regret that it is so), those who contend for the first two orders above named, teach that we are justified by *faith only*. This is too palpable to require a single remark further than what has already been adduced. Therefore, we forbear. Kind reader, what say you in view of all the premises? Where is the *safe ground*? Here are *three* orders of teaching; each differing from the others. Surely, if the Lord ordained but *one way*, these cannot *all* be *right*—cannot *all* be infallibly *safe*. Surely, if there is a matter under the whole canopy of heaven, in regard to which a man should seek to be infallibly right and safe, it is the all-important matter of salvation.

Reader, what would you think of a man professing to love his life above all things else, possessed of a disease that, he was assured, would terminate in his death if not cured, who, on being informed that the *only* physician who possessed the ability and the *only* remedy to cure him was near-by, would send for him and obtain the remedy, and full directions, and the infallible word of the physician, that on condition that he would take the remedy as per directions, he should be cured: but if not, he should die? I say, what would you think of such a man, if he were to refuse to take the remedy according to directions: or, if he should take a *part* of it *only*, and then contend that he was cured; that he did not see any need of taking the rest, and persistently contend that a part of the remedy was not essential to the cure of his disease? I say, what would you think of him? You would conclude at once that he lacked confidence in the physician, or that he was in extreme delirium; and that, therefore, his disease was preying upon his vitals to an alarming extent; much greater than was perceptible to himself. In view of all the premises before us, we ask again: What is the *safe ground* in regard to this great matter of pardon, under the gospel plan? I answer, in the light of the Bible, believe all that God says; do all that he commands, with and from the heart; and humbly rely upon God for the promises. So, in regard to salvation, in the kingdom of ultimate glory. *This is safe ground* IN ANY CASE. *This will do to LIVE by; this will do to DIE by.* But, we are now in quest of the SAFE GROUND in regard to the law of pardon to the alien sinner.

If so be that men are justified by *faith only*, and that its votaries are on safe ground, surely those who preach, and really have as good and as genuine faith as they in every particular, are on equally safe ground as they.

But, if *repentance* should also be necessary to safety, then it turns out that they who stop at *faith only*, are not on the safe ground. But, if *baptism* should also be necessary to safety, then it turns out that both those who stop at faith only, and those who stop at faith and repentance only, are not on the safe ground. The people with whom it is my exalted privilege to be identified, stand pledged before the world to preach and practice as good and as genuine faith, repentance and baptism as any people under the sun, so far as they are able, just as the Bible teaches; and this I have *tried* to do in this book. Therefore, if they who stop at faith *only* are safe, we are safe; for we have as good faith as they. If they who stop at faith and repentance *only* are safe, we are safe; for we have as good faith and repentance as they. But, if so be that the safe ground is not to be found short of genuine baptism, also, then it turns out that they who stop short of baptism are not on safe ground; but that we, who have genuine faith, repentance and baptism, are on the *only safe ground*. Now, if we could consistently admit that the Bible teaches these three distinct ways, and that all are right, yet, from a sense of true dignity and pure fidelity to God, in view of man's eternal interest, we should contend for the *safest ground*, for in that case we should have three degrees of comparison: (1)

Faith *only, safe*; (2,) faith and repentance *only, safer*; (3,) faith, repentance and baptism, *the safest ground of all*. Hence, as it will be sure to do no harm, after we have faith in Christ, to repent and to be baptized, we would exhort all alien sinners, who are seeking pardon, to go on till they find it—just where the Lord has graciously seen fit to put it, which will, in all cases, be found at the *end* of obedience to the *whole law* of pardon, and not short of that; and humbly rely upon Him who cannot lie, for the promise. Thus are the “exceeding great and precious promises”—remission of sins, the gift of the Holy Spirit and the hope of eternal life—graciously bequeathed to the intended heirs on compliance with the conditions which are thus clearly stipulated in the will of Jesus, the great Testator, which was confirmed by his death. We are now prepared to bring up the important

ILLUSTRATION OF THE FIVE ORPHAN GIRLS, used in chapter 1, page 12. The reader will be better prepared to understand and appreciate its application if he will turn back and read it before proceeding further. The benignant Testator represents Jesus. The five poor, helpless Orphan Girls represent poor, lost sinners. The Five hundred Dollars' worth of personal, perishable Property of the legacy represents Remission of sins and the Gift of the Holy Spirit. The Fifty million Dollars' worth of Real Estate, imperishable, represents Eternal Life. Hence, Remission of sins and the Gift of the Holy Spirit constitute the bequest of Jesus to the *alien sinner*, but Eternal Life is bequeathed by him to the *Christian*. The first, second and third conditions

upon which the personal property is to be inherited—viz: (1,) All shall marry; (2,) all shall marry farmers; (3,) all shall be married by a preacher—represent the Conditions of the Will of Jesus, confirmed by his death—viz: (1,) Faith; (2,) Repentance; (3,) Baptism—which constitute the Commands of the Law of Pardon to the Alien Sinner upon which Remission of sins and the Gift of the Holy Spirit—the first part of the Legacy—are to be inherited. The fourth Condition on which the Real Estate is to be inherited—viz: All shall continue to live with their husbands—represents the Conditions of the confirmed Will of Jesus upon which Eternal Life—the second portion of the Legacy—is to be inherited. The chosen Executors represent Jesus' chosen Apostles. The Death of the Testator represents the Death of Jesus. The various Conditions upon which the Testator had a right to dispense his blessings among the five orphans while living represent the various conditions on which Jesus dispensed his blessings among men while here in person, as shown in chapters I. and II. As the Will of the earthly Testator was confirmed by his Death, and must be executed thereafter, according to the stipulations therein contained, so Jesus' Will was confirmed by his Death, and must be executed thereafter, according to the stipulations therein contained.

We have amply demonstrated the *diversity* of the conditions upon which Jesus dispensed his blessings *before his death*, and the *uniformity* of the conditions of the Will of Jesus *since his Death*. We are now prepared to summon the Five Orphans before the proper tribunal, that we

may ascertain who are the rightful and legal inheritors of the Legacy, and who are not. Kind reader, let us pause here a moment, that we may contemplate, in anticipation, the solemn reality that the great day *will come* when we shall be summoned to "appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. v: 10.) Yes, we shall all be tried by the *confirmed* Will of Jesus, who said, "The words that I speak unto you, they are Spirit and they are life, and they shall judge you at the last day." "Heaven and earth may pass away, but my words shall not pass away." Jesus' Will, unchanged, shall still remain as confirmed, and by it we shall be justified as good and faithful servants, and admitted to the joys of our Lord or condemned as wicked and unprofitable servants, and cast out into "outer darkness, where there shall be weeping and gnashing of teeth."

But the Five Orphans are waiting for examination by the Will, which is carefully and distinctly read. The examination begins with the eldest. In reference to the conditions found in the confirmed Will, it is clearly stated, "They who comply shall inherit; but they who do not comply shall be disinherited." Upon *all* is pronounced, with the solemnity of death itself, the Testator's solemn, binding and final AMEN. The Will reads: "Condition 1st. All shall marry." The question is asked, Is she married? No, is the fearful answer. She is disinherited, is the *just* decision. So shall it be with the Infidel. Jesus' confirmed Will reads, "He that believeth



not shall be damned." (Mark xvi: 16.) The *Unbeliever*—the jailer—was commanded, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house," etc. (Acts xvi: 31-34. See pp. 195, 218.) The second orphan is examined in like manner. The question is propounded, Is she married? Answer, Yes. The Will reads: "Condition 2d. All shall marry farmers." Did she marry a farmer? Answer, No; she married a grocery-keeper. She is disinherited by the Will. So shall it be with all who presume to be justified by *faith only*. "He that believeth and is baptized shall be saved." (Mark xvi: 16.) Believers—the Pentecostians—were commanded, "Repent and be baptized \* \* \* \* for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts ii: 38. See pp. 203, 218.) "Ye see, then, how that by works a man is justified, and not by faith only." (James ii: 24.)

The third orphan is likewise examined; upon which it is ascertained that she is married; that she married a farmer, but that she was married by a *Justice of the Peace*. The Will reads: "Condition 3d. All shall be married by a preacher." Therefore, she is disinherited. So shall it be with those who have complied with the two conditions *only*—faith and repentance—but obstinately refuse to be baptized as the Will requires. (Mark xvi: 16.) "He that believeth and *is baptized shall be saved*." The Penitent Believer—Saul of Tarsus—was commanded, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts xxii: 16.) "Repent and *be baptized* \* \* \* *for the*

remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts ii: 38. See pp. 204, 219.)

So, also, the fourth one is examined; whereupon it is found that she *was* married; that she married a farmer; that she was married by a preacher—all as the Will directs: but she was not living with her husband. The Will reads: "Condition 4th. All shall continue to live with their husbands." She shall not inherit the Real Estate. Having complied with the three conditions upon which the Personal Property is bequeathed, she rightfully inherited that portion of the Legacy. But it was perishable, and she soon squandered it, and became a poor, miserable, wretched grass-widow, even in a worse state than before. So shall it be with all who have complied with faith, repentance and baptism, and have received Remission of sins and the Gift of the Holy Spirit—all according to the confirmed Will of Jesus—but have turned back to the "beggarly elements of the world." "For it had been better for them not to have known the way of righteousness than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire." (2 Peter ii: 21-22.) Their last state is "worse than the first." They have "forgotten that they were purged from their old sins. (i: 9.) The Church is called "the bride, the Lamb's wife." (Rev. xxi: 9.) Christ is represented as the husband of the Church. Therefore, every particular mem-

ber, who shall refuse to live with Christ, the husband, shall not inherit eternal life. Reader, does this favor that gross misrepresentation, which you may have heard of us, as a people who teach that all a man has to do is merely to say that he believes that Jesus Christ is the Son of God, and go and be baptized, and he is safe for heaven? Permit me here to remark, once for all—and may it sink down deep into the heart of every reader of this book, and be so indelibly impressed there that the ravages of time may never erase it—that a man may comply with faith, repentance and baptism in all the genuineness that the Bible requires, yet, if he does not thence continue to live the life of the Christian, as the Bible *further* requires, he has *no promise* of the Christian's reward: *all will be VAIN! all will be LOST!* But, upon a like examination of the *fifth* orphan, it clearly appears that she has complied with *all* the Conditions of the Will, and is still continuing to live amiably with her husband.

So she *only* shall inherit the Real Estate—that imperishable portion of the Legacy. So shall it be with all who continue faithful until death: they shall inherit that imperishable portion of the Great Legacy; that incorruptible crown that fades not away, reserved in heaven for the finally faithful. The real estate, which it requires just eight figures to express—thus, \$50,000,000—although a vast amount, is but a faint representation of the boundless treasure of heaven, upon the full enjoyment of which they shall enter who shall give all diligence and add to their faith the necessary virtues, that they may finally receive

that "abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ."

"And besides this, giving all diligence, add to your faith (1,) virtue, and to virtue (2,) knowledge, and to knowledge (3,) temperance, and to temperance (4,) patience, and to patience (5,) godliness, and to godliness (6,) brotherly kindness, and to brotherly kindness (7,) charity. For, if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. (2 Peter i: 5-11.)

Reader, did you notice what the apostle here mentions as necessary that the disciples of Christ be not blind? that they forget not that their old sins were pardoned? that they never fall? and that so an abundant entrance should be administered unto them into the everlasting kingdom? Yes; we find in the 5th, 6th and 7th verses the virtues upon which these things depend. There are just *seven* of them to be *added* to faith, thus making in all *eight*: just corresponding with the number of figures required to express and represent the Real Estate. In order to that abundant entrance into the everlasting kingdom, and the full enjoyment of eternal life, Christians are required to ADD TO THEIR FAITH.

That all may see the *necessity* of ADDING *Conditions to faith*, instead of PREFIXING them *before faith*, in order to inherit the first and second portions of the Great Legacy of Jesus respectively, as already designated and explained, let us illustrate, *first*, the Conditions upon which Jesus bequeathed the *first portion* of the Legacy (Remission of Sins and the Gift of the Holy Spirit), which the three figures (500) in the illustration were required to express and represent. Any school-boy who understands his numeration table knows that a figure derives its value from the *order* in which it stands; and that, in whole numbers, naughts on the *left* of a significant figure, or *before* it, are only so many *nothings*; but when on the *right*, or *after* it, they increase the number which they help to express just ten-fold for every order which they fill. Now, let us write the figure 5, with two naughts on the *left* of it and two on the *right*:

ILLUSTRATION OF THE FIRST PORTION OF THE  
GREAT LEGACY.

0	"Whatsoever is not of faith is sin."	0	"Without faith it is impossi- ble to please Him."	5	"Repent and be baptized, ** for the re- mission of sins, and ye shall receive the gift of the Holy Ghost."	0	"Arise, and be baptized, and wash away thy sins, calling on the name of the Lord."	0
1. Baptism.	Rom. xiv: 23.	2. Repentance.	Heb. xi: 6.	3. Faith.	1. Faith.	2. Repentance.	3. Baptism.	
					Acts ii: 38.	Acts xxii: 16		

ILLUSTRATION OF THE SECOND PORTION OF THE  
GREAT LEGACY.

0	{ 1. Baptism.	Rom. xiv. 23.	0
0	{ 2. Prayer.	Rom. x. 14.	0
0	{ 3. Repentance.	Heb. xi. 6.	0
0	{ 4. Faith.	Jam. ii. 17, 26. Dead.	0
57	{ Living.		57
0	{ 1. Faith.		0
0	2. Virtue.		0
0	3. Knowledge		0
0	4. Temperance.		0
0	5. Patience.		0
0	6. Godliness.		0
0	7. Brotherly kind.		0
0	8. Charity.		0
Abund't into the everlast'g kingd'm.			
Eternal Life.			

Finally, we have arrived at the conclusion of our arguments and illustrations. Surely all accountable persons, who are not “willingly ignorant” and blind, can see the Diversity of the Conditions of the Will before the Death of the Testator; and that the Christian Law was first fully promulgated, and the Church or Kingdom of Christ was fully established in Jerusalem on the first Pentecost after Jesus ascended into heaven; and that after the New and Perfect Will, Confirmed by the Death of the Testator (Christ), is committed into the hands of the Executors (Apostles), and they are endowed with Power to execute it—the Conditions upon which the Great Legacy—Remission of Sins, the Gift of the Holy Spirit and Eternal Life—is bequeathed, *are the SAME IN ALL CASES*. Also, that preaching, faith, repentance, baptism and pardon necessarily enter into the gospel plan of salvation, and in the *order* in which we have stated them; and that faith, repentance and baptism constitute the commands of the law of pardon to the alien sinner, in order to the remission

of sins and the gift of the Holy Spirit. Also, comprehensively stated, that all the commands and ordinances contained in the twenty-one letters, beginning with Romans and ending with Jude, constitute the Conditions upon which Eternal Life—the second portion of the Great Legacy—is bequeathed; and that, hence, there are two distinct classes or characters of persons—the alien and the Christian—and two distinct laws applicable to each class respectively, and two distinct parts or portions of the Great Legacy conditionally bequeathed to each class respectively.

He who fails to observe these important considerations and distinctions shall never be able to show himself “approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” Having already transcended our intended limits, we *must* hasten to the

#### CONCLUSION.

By this use of the word *Conclusion* just here, we are impressed with the solemn thought that, like a little book on an important subject, this life with all human beings is necessarily brief, and must soon come to a conclusion. Not only so, but every man's life is a brief history—a little book, briefly written by himself, on an important subject: *written*, and so remains a living monument of his existence; and as such, it will remain to wield an influence, to a greater or less extent, on the world, after his poor, frail tenement has mouldered into dust, the consequences of which eternity itself can only unfold,

when in the great day of adjudication every one's book shall be read, and the whole matter summed up for or against him. Hence,

How fearful, then, it is to live !  
Much more fearful than to die ;  
Since all a strict account must give  
To Him who rules on high.

We feel deeply impressed with the assurance that this little book, which we are now about to cast on the great sea of time, will constitute an important item in our history, the consequences of which we shall meet and abide on the distant shores of the great ocean of eternity ; yet we do humbly hope and devoutly pray that it may be as bread cast upon the waters, and that it may be a humble instrument, under God, in causing many precious, hungry, famishing souls to seek and find the true bread of eternal life, that they may eat thereof and live forever. O, if I could learn in time, or in eternity, that this unpretending little book had proved even remotely instrumental in the salvation of *but one* precious soul, I should give glory to God, and consider myself amply rewarded for all my humble labors, and fully compensated for all the privations which I have been compelled to undergo, and the pains of disease which I have had to endure, in order to its timely publication ! Jesus Christ crucified has been our theme, unsophisticated truth our object, and the glory of God and the salvation of precious souls our desire. We have carefully avoided everything that would tend to dilute the power of truth—such as sophistry, display of eloquence or learning, uncalled-for harshness and unmerited severity. Our chief ambition has



been to simplify the gospel plan of salvation in a manner adapted to the most humble capacity, and to leave all accountable beings with no excuse for not understanding and obeying it. In all probability this little book will be read by many whose faces I shall never see, whose names I shall never know, and whose state I shall never learn until the great day. Yes, when the heart that now yearns for the salvation of precious souls shall have ceased to beat, and the hand that holds the pen shall have ceased to move, and the author of this book shall have gone to his reward, it shall be read by many who are not Christians, and by many who are. Then, as my *last words*, I do most earnestly beseech all of the former class to become Christians, and to live the life of Christians, that they may finally inherit the Christian's reward; and the latter class, to hold out faithful to

THE END.

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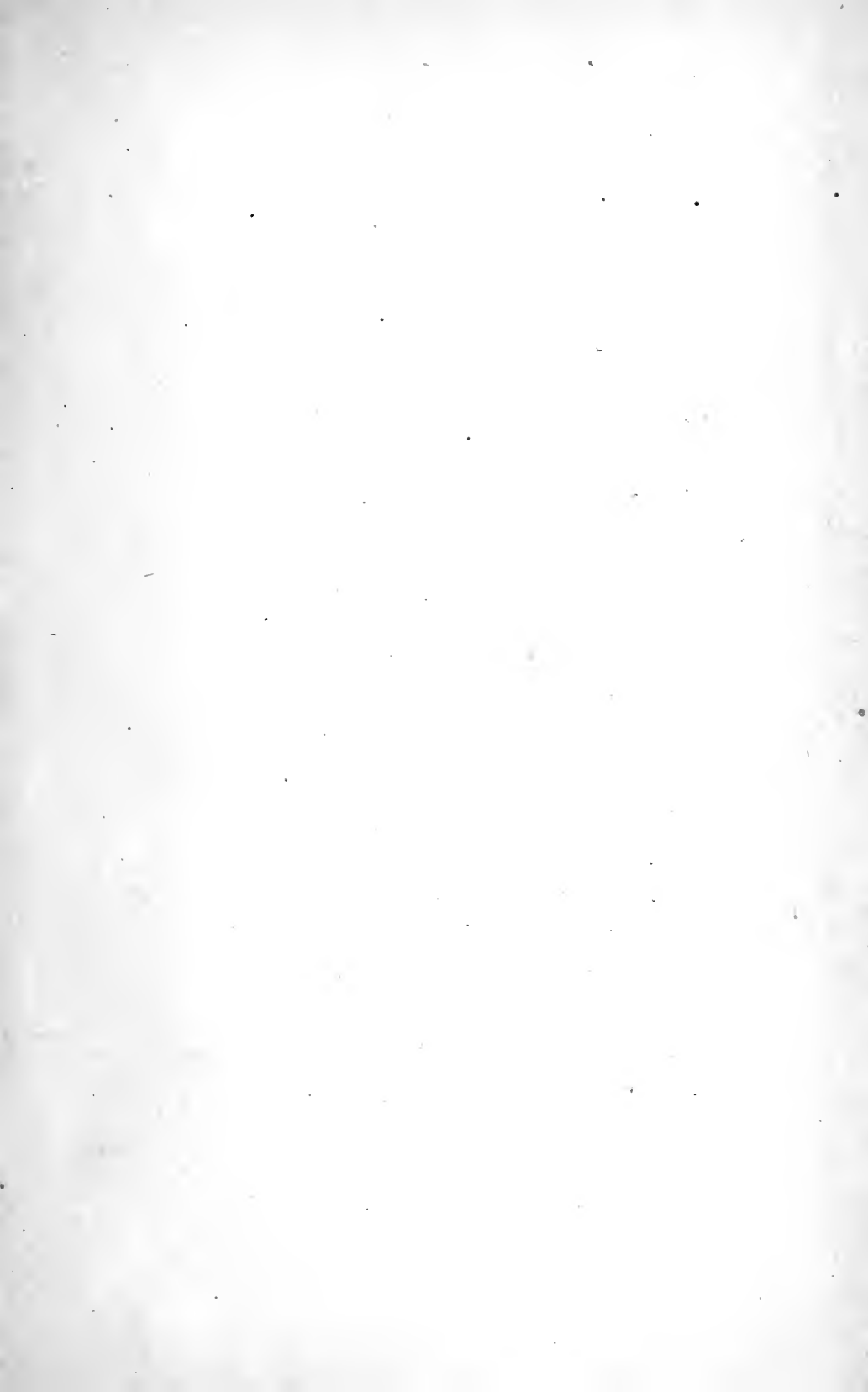
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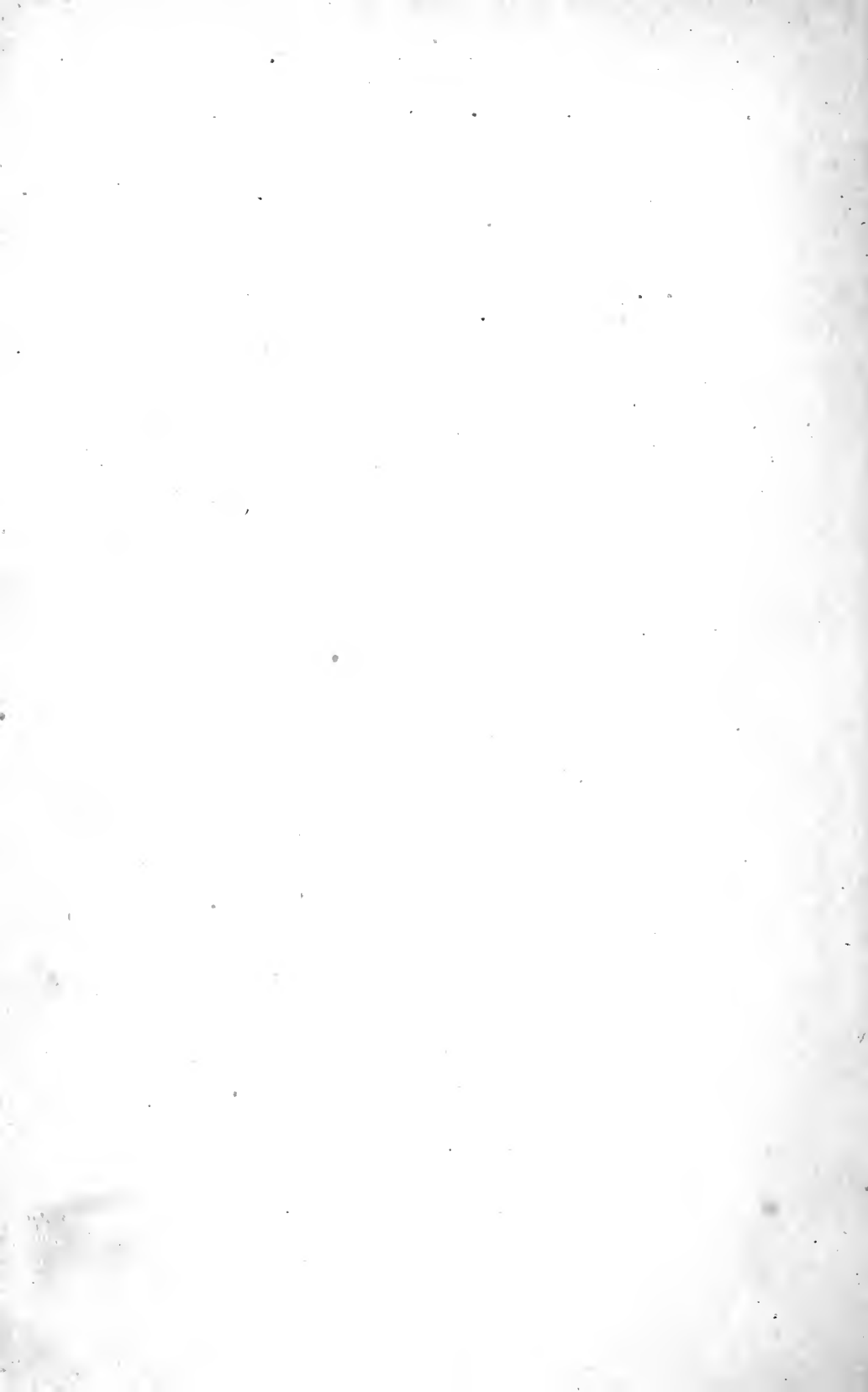
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